Magha's

SISUPALAVADHAM

CANTO II

SARADARANJAN RAY

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WITH THE COMMENTARY OF
MALLINATHA

EDITED BY

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PREFACE TO THE FIRST EDITION

The publication of this volume has been delayed by the long-continued illness of the editor, who is still in bed under a severe operation.

Pandit Kalikrishna Bhattacharya, senior Professor of Sanskrit, Vidyasagar College, has, with his usual kindness, seen the book through the press, for which the publishers owe him sincere thanks.

The general plan is the same as in Canto I except that the Appendix is omitted, the rules being all explained in the body of the volume.

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PREFACE TO THE THIRD EDITION

In this edition the book has been thoroughly revised and the Notes very much amplified. It is a bigger volume now but the price remains unaltered.

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INTRODUCTION

The second Canto opens with a dilemma. Hari had promised to Narada to march forthwith against Sisupala ; but as he was preparing for the expedition, messenger came from Yudhishthira inviting his presence at the Rajasuya sacrifice which he was about to commence. For advice, Hari summoned his elder brother Balarama and his uncle Uddhava.

The former, an inveterate toper, was tipsy at the time and casting caution to the winds, advised an immediate march. Stout fighter as he was, he thought the Yadava army was strong enough to crush any opposition and it was unnecessary to discuss the *pros* and *cons* in accordance with the approved rules of Polity, because these were meant for people of ordinary resources only.

Uddhava followed with a warning. He said that the old enemies of Hari were eagerly waiting for an opportunity to combine against him, and the march at the present moment would be the best of such opportunities. Sisupala, who by himself even was not an insignificant adversary, would be formidable if placed at the head of this coalition. The dilemma, thought Uddhava, could be easily met by coaxing all these kings to be present at Yudhishthira's sacrifice, where the attentions that were sure to be paid by Yudhishthira to Hari would undoubtedly whet their spite and drive them to hostilities, even though they did not come prepared for such a turn of events, and thus present an opportunity to Hari to attend the sacrifice and kill Sisupala—serve friend and the gods *at the same time.*

The advice of Uddhava appeared so simple and practical that Hari at once decided to adopt it.

शिशुपालवधम्

द्वितीयः सर्गः

1. *Hari in a fix.*

यियक्षमाणेनाहूतः पार्थेनाथ द्विषन्मुरम् ।
अभिचैद्यं प्रतिष्ठासुरासीत् कार्य्यद्वयाकुलः ॥ १ ॥

Prak.—अथ मुरं द्विषन् कार्य्यद्वयाकुलः आसीत् [Now Hari, the slayer of Mura, found himself in a fix being placed between two conflicting duties]. How so ?—यियक्षमाणेन पार्थेन आहूतः मुरं द्विषन् [An invitation came from Yudhishthira who was about to celebrate a sacrifice]. But where was the perplexity ?—अभिचैद्यं प्रतिष्ठासुः मुरं द्विषन् [At the instance of Narada, Hari had made up his mind to march forthwith against Sisupala. Yudhishthira's invitation interfered with this expedition, and Hari did not know what to do]. 1.

Prose—अथ यियक्षमाणेन पार्थेन आहूतः अभिचैद्यं प्रतिष्ठासुः मुरं द्विषन् कार्य्यद्वयाकुलः आसीत् ॥ १ ॥

English—Soon after, invited by the son of Pritha, who wanted to perform a sacrifice, the slayer of Mura, longing to march against the King of Chedi, felt distracted by two duties. 1.

Bengali—হরি শিশুপালের বিরুদ্ধে যুদ্ধ যাত্রা করিবেন স্থির করিয়াছেন এমন সময়ে যুধিষ্ঠির যজ্ঞের নিমন্ত্রণ করিয়া পাঠাইলেন। যজ্ঞে যাওয়া ও যুদ্ধ করা এই দুই কর্ত্তব্যের সঙ্কটে পড়িয়া হরি আকুল হইলেন ॥ ১ ॥

Explanation—Narada's message had thoroughly roused Hari. He was thinking of an expedition against Sisupala when Yudhishthira's messenger came in with an invitation from that monarch, his dear kinsman, to be present and direct affairs at the Rajasuya sacrifice which he intended to celebrate. Hari felt perplexed. Indraprastha and Mahishmati were at a great distance from each other. It was not possible to be simultaneously present at the two places. Evidently Hari had either to disoblige Yudhishthira or to let Sisupala alone; he did not know which to do. 1.

Mallinatha—अस्मिन् सर्गे मन्त्रवर्णनाय बीजं वपति यियक्षमाणेनेति[1]। 'अथ' इन्द्रसन्देशश्रवणानन्तरं 'यियक्षमाणेन' यष्टुमिच्छता [यजतेः सन्नन्तात् लटः शानच्[2]] 'पार्थेन' पृथापुत्रेण युधिष्ठिरेण ["तस्येदम्" इति अण्। अन्यथा "स्त्रीभ्यो ढक्" स्यात्[3]] 'आहूतः' आकारितः [ह्वयतेः क्ते सम्प्रसारणदीर्घौ[4]] तथा 'अभिचैद्यं' शिशुपालं प्रति ["लक्षणेनाभिप्रती आभिमुख्ये" इत्यव्ययीभावः। "अभिरभागे" इति कर्मप्रवचनीयत्वे तद्योगे द्वितीया वा[5]] 'प्रतिष्ठासुः' प्रस्थातुमिच्छुः [तिष्ठतेः सन्नन्तात् उप्रत्ययः] 'मुरं द्विषन्' मुरारिः ["द्विषोऽमित्रे" इति शतृप्रत्यये "द्विषः शतुर्वा" इति वैकल्पिकः षष्ठीप्रतिषेधः[6]] 'कार्य्यद्वयेन' सुरकार्य्यसुहृत्कार्य्यरूपेण 'आकुलः' विप्रतिषेधात् आवश्यकत्वाच्च द्वयोः[7] सन्दिहानः 'आसीत्'। अतो मन्त्रस्य अयमवसरः इति भावः ॥ १ ॥

NOTES ON MALLI.

1. By यियक्षमाणेन &c. he sows the seed to describe 'Counsel' in this Canto. 2. शानच् is the substitute for लट् after यज

ending in सन्। 3. The अण् is by "तस्येदम्" otherwise "स्त्रीभ्यो ढक्" would have prevailed (*Charcha*). 4. क्त coming after ह्वेञ्, there is सम्प्रसारण and दीर्घ (*Charcha*). 5. There is अव्ययीभाव by "लक्षणेन—" (*Charcha*); or, अभि is कर्मप्रवचनीय by "अभिरभागे" (*Charcha*), and in connection with it there is द्वितीया in चैद्यम्। 6. शतृ is the affix by "द्विषो—" (*Charcha*), and षष्ठी is optionally barred by "द्विषः—" (*Charcha*). 7. Because they are conflicting and both are apparently unavoidable.

Sara—नारदवाक्यात् अङ्गीकृतस्य हरिणा चैद्याभियानं प्राप्तस्य युधिष्ठिरस्य राजसूये समाह्वानम्। युगपदेव पुनर्युद्धयात्रा यज्ञयात्रा च न सम्भवतः; का वा एतयोः कार्य्या इति विमृशन् हरिर्निश्चयं नाध्यगच्छत् ॥ १ ॥

CHARCHA.

1. यियक्षमाणेन—यष्टुम् इच्छति इति यज + सन् + लट् स्थाने शानच् = यियक्ष (सन्नन्तधातु) + शानच् = यियक्षमाणः wishing to perform a sacrifice. तेन। Qual. पार्थेन।

2. आहूतः—आ + ह्वेञ् + क्त कर्मणि invited. Qual. द्विषम्। Malli's सम्प्रसारणदीर्घौ refers to the following steps :—आ + ह्वे + क्त = आ + हुए + क्त ; this is by सम्प्रसारण, *i. e.*, the substitution of उ for व। Now उ and ए become उ by पूर्वरूप giving आ + हु + त = आ + हू + त। This is दीर्घ। The rule is "हलः"—हल उत्तरस्य सम्प्रसारणस्य दीर्घः।

3. पार्थेन—पृथा is a name of कुन्ती। पृथायाः अयम् इति पृथा + अण् पार्थः। तेन। Refers to युधिष्ठिर। Malli's rule "तस्येदम्" means—अण् is attached to a प्रातिपदिक in the sense तस्य इदम्—this is related to him. तस्य and इदम् are more *representatives*; so तस्य includes तस्याः also, and इदम् stands also for इयम् and अयम्। Thus derived, पार्थ means 'related to पृथा' hence includes 'son' also, because the son is related to the mother. Malli. explains the necessity for this round-about derivation in preference to the direct exposition पृथाया अपत्यम्, saying "अन्यथा—"। He means that this वाक्य gives पृथा + ढक् पार्थेयः not पृथा + अण् पार्थः, because as he

says, अण् is barred by "स्त्रीभ्यो ढक्" which directs ढक् (एय) after स्त्रीप्रत्ययान्त words. This is rather misleading. The rule "स्त्रीभ्यो ढक्" is barred by "अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नामिकाभ्य:"— Names of नदी and मानुषी take अण् if the leading vowel in them is not आ, ऐ or औ। Hence पृथा being name of a मानुषी. we do expect पार्थ with अण्। The rule "अवृद्धाभ्य:—" however is superseded by the rule "द्व्यच:"—If a word contains only two vowels, ढक् is the affix in the sense तस्यापत्यम् even though the word be a नदीनाम or a मानुषीनाम। Hence instead of "अन्यथा 'स्त्रीभ्यो ढक्' स्यात्" it is preferable to say "अन्यथा 'द्व्यच:' इति ढक् स्यात्"। It should be noted, however, that, according to some, पृथा is of the उत्सादि class, and, as such, takes अञ् barring the rule "द्व्यच:"। Hence पृथाया अपत्यं पुमान् इति पृथा + अञ् पार्थ: by the rule "उत्सादिभ्य: अञ्"।

4. द्विषन्—द्वेष्टि इति द्विष + शतृ कर्त्तरि द्विषन् an enemy. Malli's rule "द्विषोऽमित्रे" means—द्विष takes the affix शतृ in the कर्त्तृवाच्य if the agent of द्वेष be an enemy. The शतृ here is a प्रत्यय, while शानच् in यियक्षमाण is an आदेश। In the case of शतृ and शानच्, as आदेश, the restriction is, that, generally, they must not be प्रथमान्त (*i. e.*, must not qualify a प्रथमान्त word). There is no such restriction in a प्रत्यय। Hence here द्विषन् is used in the प्रथमा।

5. मुरम्—*Mura* was a demon whom Hari killed. तम्। द्वितीया in the अनुक्तकर्म of the क्रिया in द्विषन्। By the Varttika "द्विष: शतुर्वा वचनम्" षष्ठी is also available, notwithstanding the prohibition "न लोकाव्ययनिष्ठाखलर्थतृनाम्"।

6. अभिचैद्यम्—चैद्य (deriv. Canto I, sl. 76) is शिशुपाल। चैद्यम् अभिलक्ष्य इति अभिचैद्यम् against Sisupala, अव्ययी—। तत् यथा तथा। Qual. the क्रिया in प्रतिष्ठासु:। Malli's rule "लक्षणेन—" means tha अभि and प्रति implying आभिमुख्य are optionally compounded with the indicator (लक्षण) of आभिमुख्य। Here चैद्य is the indicato of आभिमुख्य Hence the समास। The समास being optional, we

may also have the वाक्य—चैयम् अभि or अभि चैयम्। So अभिचैयम् may be treated as compounded or uncompounded. But when the reference is to an indicator (लक्षण) अभि is कर्मप्रवचनीय ; and in the uncompounded form we have "कर्मप्रवचनीययोगे द्वितीया" in चैयम्। The rule "अभिरभागे" means that अभि is a कर्मप्रवचनीय when it refers to a लक्षण, or a statement of some transformation in some one, or to universality (वीप्सा)।

7. प्रतिष्ठासुः—प्रतिष्ठासते, *i. e.*, प्रस्थातुमिच्छुः इति प्र + स्था + सन् + उ कर्त्तरि प्रतिष्ठासुः is about to march. Qual. द्विषन्।

8. कार्य्य &c.—कृ + ण्यत् कर्मणि कार्य्यम् duty. द्वौ अवयवौ अस्य इति द्वि + अयच् द्वयम् a diad, a pair. आ + कुल + अच् कर्त्तरि आकुल perplexed, bewildered. कार्य्ययोः द्वयम्, ६तत्—। कार्य्यद्वयेन आकुलः, ३तत्—।

9. *Voice*—...आहूतेन...प्रतिष्ठासुना...द्विषता...कुलेन अभूयत।

2. *Consultation with Uddhava and Balarama.*

सार्द्धमुद्धवसीरिभ्यामथासावासदत् सदः।
गुरुकाव्यानुगां बिभ्रच्चान्द्रीमभिनभः श्रियम् ॥ २ ॥

Prak.—अथ असौ सदः आसदत् [Thus in doubt, Hari entered the council-room]. Alone ?—उद्धवसीरिभ्यां सार्द्धम् [No, Uddhava and Balarama followed him]. How did he look then ?—अभिनभः चान्द्रीं श्रियं बिभ्रत् असौ [He, entering the spacious council-room, looked like the moon entering the broad expanse of heaven at moon-rise]. But he had two others following him—गुरुकाव्यानुगां चान्द्रीं श्रियं बिभ्रत् [Quite true ; he imitated not the moon as it is seen every day when rising, but the moon rising with Vrihaspati (Jupiter) and Sukra (Venus) in her trail]. 2.

Prose—अथ असौ अभिनभः गुरुकाव्यानुगां चान्द्रीं श्रियं बिभ्रत् उद्धवसीरिभ्यां सार्द्धं सदः आसदत्। २।

Eng.—Forthwith, with Uddhava and Sirin, he repaired

to the council-room, bearing the lustre of the moon entering the sky with Vrihaspati and Sukra in attendance.

Beng.—কর্ত্তব্য স্থির করার জন্য তিনি উদ্ধব ও বলরামকে ডাকিয়া একসঙ্গে মন্ত্রগৃহে প্রবেশ করিলেন, যেন বৃহস্পতি ও শুক্রের সহিত আকাশে চন্দ্র উদিত হইলেন।

Expl.—Placed in a fix, Hari sent for Uddhava and Balarama for a conslutation and together the three entered the council-room. Also see *Prak.* 2.

Malli.—एवं मन्त्रवीज (? जं) सन्देहमुपन्यस्य मन्त्रोचितं देशमाह साईमिति[1]। 'अथ' सन्देहानन्तरम् 'असौ' हरिः 'अभिनभः' [पूर्ववत् अव्ययीभावः कर्मप्रवचनीयत्वे वा द्वितीया[2]] 'गुरुकाव्यौ' बृहस्पतिशुक्रौ 'अनुगौ' अनुयायिनौ यस्यां ताम् ["गीष्पतिर्धिषणो गुरुः" इति "शुक्रो दैत्यगुरुः काव्यः" इति च अमरः] चन्द्रस्य इमां 'चान्द्रीं श्रियं बिभ्रत्' [अत्र श्रीतुल्यां श्रियम् इति निदर्शनाभेदः[3]] 'उद्धवसीरिभ्यां साईम्' उद्धवरामाभ्यां सह 'सदः' सभाम् 'आसदत्' अगमत्। राजसदसः प्रासादत्वादिति भावः [सदेर्लुङि "पुषादि—" इति च्लेरङादेशः[4]। अत्र मनुः—"गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः। अरण्ये निःशलाके वा मन्त्रयेदविभावितः"[5] इति] २।

NOTES ON MALLI

1. Having thus referred to perplexity which gives occasion for counsel, he, by साईम् &c. speaks of the proper place for counsel. 2. अव्ययीभाव or द्वितीया through a कर्मप्रवचनीय as before (See अभिचैद्यम्, sl. 1). 3. We have a variety of निदर्शना, because श्री has to be taken as श्रीतुल्य। 4. We have लुङ् after सद, and then च्लि is replaced by अङ् by the rule "पुषादि—" (*Char.*). 5. The king should discuss policy in secret, unnoticed by others, on the top of a hill, within a room, or in a lonely wood.

Sara—अथ सन्दिहानो हरिः निश्चयमिच्छन् बलेन उद्धवेन च सह मन्त्रभवनं विवेश। २।

CHARCHA

1. उद्धव--Uddhava was one of the Yadavas, being son of देवदास who is supposed to have been an uncle of वसुदेव। He was one of Krishna's seniors and a favourite. सीर is लाङ्गल। सः अस्ति अस्य प्रहरणत्वेन इति सीर+इनि मत्वर्थे सीरी a name of Balarama, the elder brother of Krishna. "तालाङ्को मुषली हली" इत्यमरः। Also comp. the name ललायुध। उद्धवश्च सीरी च उद्धवसीहरिणौ, द्वन्द्व। ताभ्याम्। सहार्थयोगे श्या। We do not get सीर्य्युद्धवौ, because उद्धव being the senior "अभ्यर्हितं प्राक् पततीति वक्तव्यम्" applies and उद्धव leads in the compound.

2. आसदत्—आ+सद+लुङ् तिप्। सीदति, ससाद, सत्स्यति। Malli's rule in full is "पुषादिद्युताद्यॢदितः परस्मैपदेषु"। सद is read in the धातुपाठ as सदॢ from which ॢ is dropped; it is therefore ॢदित and the rule applies.

3. गुरु &c—गुरु is ब्रहस्पति, काव्य is शुक्र। अनुगच्छतीति अनु+गम्+ड कर्त्तरि अनुगः a follower. गुरुश्च काव्यश्च गुरुकाव्यौ, द्वन्द्व। तौ अनुगौ यस्यां ताम्, बहु—। Qual. श्रियम्। Note that Malli. has यस्याम् not यस्याः। This is necessary because गुरु and काव्य did not follow the *Sri*, but *in the matter of* that Sri there was the following of गुरु and काव्य। Note also that the compound is गुरुकाव्यौ and not काव्यगुरु। This is due to the Varttika "लघ्वक्षरं पूर्वं पततीति वाच्यम्" the गु of गुरु being लघु while the का of काव्य is गुरु। We cannot appeal to "अभ्यर्हितम्—", because ब्रहस्पति and शुक्र were of equal rank. Also see Remark below.

4. बिभ्रत्—बिभर्त्ति इति भृ+शतृ कर्त्तरि। Qual. असौ। We do not get बिभ्रन्, because the root being अभ्यस्त the prohibition "नाभ्यस्ताच्छतुः" applies.

5. चान्द्रीम्—चन्द्रस्य इयम् इति चन्द्र+अण्+स्त्रियां ङीप् चान्द्री of the moon. ताम्। Qual. श्रियम्। Remember, कृष्ण was *dark* and चन्द्र is white, and then try if you can, to reconcile with these facts the statement चान्द्रीं श्रियं बिभ्रत् कृष्णः। The fact that गुरु and काव्य were following, tends to make the moon whiter if possible,

because गुरु, *i. e.*, Jupiter and काव्य *i. e.*, Venus are both *brilliant white.* Also see Remark below.

6. अभिनभः—See अभिचैद्यम्, Sl. 1. Qual. the स्थितिक्रिया understood, the construction being अभिनभः स्थिताम् or दृष्टाम् &c. श्रियं बिभ्रत् ।

7. *Remark*—For the comparison implied, see *Prak.* above and the *Beng.* where we have followed Malli. and made Uddhava and Balarama *follow* Hari. This violates etiquette. Uddhava and Balarama being senior to Hari ; it is expected that Hari should follow them. I do not think the poet is here guilty of indecorum. The interpretation put upon his compound गुरुकाव्यानुगाम् by Malli. seems unnatural. The exposition that strikes one at first sight here is गुरोश्च काव्यस्य च अनुगाम् which makes Hari follow his seniors as he ought to.

8. *Voice*—...असुना...बिभ्रता...आसादि ।

3. *The three in the Council-hall.*

जाज्वल्यमाना जगतः शान्तये समुपेयुषी ।
व्यद्योतिष्ट सभावेद्यामसौ नरशिखित्रयी ॥ ३ ॥

Prak.—असौ नरशिखित्रयी व्यद्योतिष्ट [Those three men blazed like the three scrificial fires]. But sacrificial fires have to be brought together and they blaze on an altar—समुपेयुषी सभावेद्यां व्यद्योतिष्ट [Those three also were brought together by the gravity of the situation and the council-room itself was their altar]. But sacrificial fires are lighted for the good of the world—जगतः शान्तये जाज्वल्यमाना नरशिखित्रयी [These three also blazed to bring peace to the world by the measures they were going to discuss]. 3.

Prose—जगतः शान्तये समुपेयुषी जाज्वल्यमाना असौ नरशिखित्रयी सभावेद्यां व्यद्योतिष्ट । ३ ।

Eng.—On the altar of the council-hall, glowed that three-

membered fire-of-men, assembled and blazing mightily for the peace of the world. 3.

Beng.—তাঁহারা একত্র হইলে পর মনে হইল ত্রেতাগ্নি আহৃত হইয়াছে। সভাগৃহই ঐ অগ্নির বেদি, আর ঐ অগ্নিও তৎকালে ত্রেতাগ্নির ন্যায় জগতের মঙ্গলের জন্য জ্বলিতেছে। ৩।

Expl.—They had assembled there to discuss the momentous question of the welfare of the world, and in this respect resembled the three sacred fires that are lighted at sacrifices. Also see *Prak.* 3.

Malli.—जाज्वल्यमानेति। 'जगतः शान्तये' अनुपद्रवाय 'समुपेयुषी' मिलिता 'जाज्वल्यमाना' भृशं ज्वलन्ती ["धातोरेकाचो हलादेः क्रियासमभिहारे यङ्" ततो लट्। शानजादेशः। टाप्[1]] 'असौ नराः' पुरुषा एव 'शिखिनः' अग्नयः तेषां 'त्रयी' ["द्वित्रिभ्याम्—" इत्यादिना तयस्य अयजादेशे क्रते "टिड्ढाणञ्—" इत्यादिना ङीप्[2]] 'सभा' आस्थानी सैव 'वेदिः ["वेदिः परिष्कृता भूमिः" इत्यमरः] तस्यां 'व्यद्योतिष्ट' दीप्यते स्म ["द्युद्भ्यो लुङि" इति वा तङ्। रूपकालङ्कारः[3]] ॥ ३ ॥

NOTES ON MALLI

2. We have यङ् by "धातोरे—(*Charcha*); next लट् is attached and replaced by शानच्। Lastly टाप् follows. 2. We have तय replaced by अयच् by "द्वित्रिभ्याम्—" (*Charcha*) and then ङीप् is attached by "टिड्ढा—" (*Charcha*). 3. The आत्मनेपद is optional by "द्युद्भ्यो—" (*Charcha*). The अलङ्कार is रूपक।

Sara—अथ जगतो मङ्गलाय मिलितास्ते त्रेताग्निरिव बभासिरे।

CHARCHA

1. जाज्वल्यमाना—ज्वल+यङ्+लटः स्थाने शानच् कर्त्तरि+टाप् स्त्रियाम् =जाज्वल्य (सनाद्यन्त धातु)+शानच्+टाप्=जाज्वल्यमाना blazing mightly. Qual. नरशिखित्रयी। क्रियासमभिहार in Malli's rule means '*frequency* or *excess* of action.' The rule means that roots with one vowel only and beginning with a consonant take यङ् to imply क्रियासमभिहार।

2. जगतः—गम + क्विप् कर्त्तरि जगत् (See Canto I, sl. 1). तस्य। Though singular, it refers to all the three worlds. जातावेकवचनम्।

3. शान्तये—शम + क्तिन् भावे शान्तिः peace, तस्यै। तादर्थ्ये ४र्थी। Sacrificial fire also is lighted for the good of the world.

4. समुपेयुषी—सम् + उप + इ + क्वसु + ङीप् स्त्रियाम् those that had come together. Qual. नरशिखित्रयी। The rule for क्वसु here is "उपेयिवाननाश्वाननूचानश्च" which sanctions the irregular formation उपेयिवस् (निपातन)। Comp. "उपेयुषो मोक्षपथं मनस्विनः" sl. 32, Canto I. The three fires—दक्षिण, गार्हपत्य and आहवनीय—also are brought together at sacrifices.

5. व्यद्योतिष्ट—वि + द्युत + लुङ् त। द्योतते, दिद्युते, अद्युतत्—अद्योतिष्ट, द्योतिष्यते। The root is आत्मनेपदी ; the परस्मैपद being optional in लुङ् by the rule "द्युद्भ्यो लुङि"। Malli's 'वा तङ्'—आत्मनेपद is optional—is misleading. The आत्मनेपद is नित्य, the परस्मैपद is optional. "अनुदात्तेत्त्वात् नित्यमेव आत्मनेपदे प्राप्ते द्युतादिभ्यो लुङि वा परस्मैपदं भवति—" *Vrittikara.*

6. सभा &c.—सभारूपा वेदिः सभावेदिः, कर्मधा—like शाकपार्थिव। तस्याम्। Sacrificial fires require a वेदि to light them.

7. नर &c.—शिखा crest. शिखाः सन्ति अस्य सम इति शिखा + इनि मत्वर्थे शिखी fire. त्रयः अवयवाः अस्याः इति त्रि + तयप् (or अयच्) + ङीप् स्त्रियाम् त्रयी or त्रितयी a triad. नररूपाः शिखिनः नरशिखिनः fires of men, कर्मधा—like शाकपार्थिव। तेषां त्रयी, ६तत्—। Malli's "द्वित्रिभ्याम्—" in full is "द्वित्रिभ्यां तयस्य अयज् वा"। By "टिड्ढाणञ्—" he refers to the rule टित्-ढ-अण्-अञ् द्वयसच् दघ्नच्-मात्रच्-तयप्-ठक्-ठञ्-कञ्-क्वरप्-ख्युनाम्"। इनि is available after अ and not usually after आ also ; so शिखिन् seems irregular. The rule "व्रीह्यादिभ्यश्च" however provides for इनि here, शिखा being of the व्रीह्यादि class. It is not clear why the poet has त्रयी in the feminine. नरशिखित्रयम् also preserves the metre.

8. *Remark*—For the comparison implied, See *Prak.* and *Expl.* above.

9. *Voice*—...समुपेयुष्या जाज्वल्यमानया अमुया...व्यद्योति।

4 *Attendants dismissed.*

रत्नस्तम्भेषु संक्रान्तप्रतिमास्ते चकाशिरे ।
एकाकिनोऽपि परितः पौरुषेयवृता इव ॥ ४ ॥

Prak.—एकाकिनः अपि ते परितः पौरुषेयवृता इव चकाशिरे [They were unattended, yet they appeared as if guarded all round by a big retinue]. How was that?—रत्नस्तम्भेषु संक्रान्तप्रतिमाः ते [The pillars of the hall were of gem. Their own images, reflected in these, gave the impression of guards in attendance]. 4.

Prose—रत्नस्तम्भेषु संक्रान्तप्रतिमाः ते एकाकिनः अपि परितः पौरुषेयवृता इव चकाशिरे। ४।

Eng.—With images reflected in crystal plllars, they appeared as if surrounded by men though unattended (Lit.—alone). 4.

Beng.—তাঁহাদের সঙ্গে অনুচর কেহ ছিল না, কিন্তু সভাগৃহের স্তম্ভগুলি রত্ননির্ম্মিত ছিল বলিয়া তাহাতে তাঁহাদের প্রতিবিম্ব পড়িল ও মনে হইল যেন তাঁহারা বহুলোকে পরিবৃত। ৪।

Expl.—With a view to observe secrecy, they dismissed all attendants, but their own images reflected in the gem-pillars of the Council-Hall gave the appearance of guards in attendance. 4.

Malli.—रत्ने ति। 'रत्नानां स्तम्भाः' इति षष्ठीसमासः। विशेषे पर्यवसानात् विकारार्थत्वर्थम्[1]। तेषु 'संक्रान्तप्रतिमाः' संक्रान्तप्रतिबिम्बाः। ["प्रतिमानं प्रतिबिम्बं प्रतिमा" इत्यमरः] 'ते' वयः 'एकाकिनः' असहायाः 'अपि' ["एकादाकिनिच्चा-सहाये" इत्याकिनिच् प्रत्ययः] 'परितः' अभितः (?) सर्वतः ["पर्य्यभिभ्याञ्च" इति तसिल् प्रत्ययः। स च सर्वोभयार्थाभ्यामिष्यते[2]] 'पौरुषेयेण' प्रतिबिम्बभूयस्त्वात् पुरुषसमूहेन 'आवृताः' (? वृताः) इव। इत्युत्प्रेक्षा। 'चकाशिरे' ["सर्वपुरुषाभ्यां णढञौ"। "पुरुषाद्वधविकारसमूहतेनकृतेषु इति वक्तव्यम्" इति समूहे ढञ्

प्रत्यय:[3] । एतेन विजनत्वमुक्तम् । यद्यपि "निस्तम्भे निर्गवाक्षे च निर्भित्त्यन्तरसंश्रये । प्रासादाग्रे त्वरण्ये वा मन्त्रयेदविभावित: ॥" इति कामन्दकीये (?) मन्त्रभूमेस्तम्भप्राचुर्यनिषेधो गम्यते, तथापि तस्यापि विजनोपलक्षणत्वात् अदोष[4] इति भाव:] ॥ ४ ॥

NOTES ON MALL

1. The sense is that of विकार, because finally we have a particular relation (*Char.*). 2. The affix is तसिल् by the rule "पर्य्यभि—", and these are to be in the sense सर्व and उभय respectively (*Char.*). 3. सर्व and पुरुष take य and ढञ् respectively. पुरुष has it in the sense वध, विकार, समूह and तेन कृत। 4. Although in the Kamandakiya from the verse "निस्तम्भे—" it is inferred that the place of discussion should have no pillars about, yet that is only to secure *loneliness.* Hence here the presence of pillars is no drawback.

Sara—तदानीं तैरपसारिता: सर्वेऽप्यनुचरा: तथापि तु रत्नस्तम्भेषु संक्रान्तै: आत्मप्रतिबिम्बैस्ते सानुचरा इव अलक्ष्यन्त ।

CHARCHA

1. रत्नस्तम्भेषु—रत्नानां स्तम्भा: रत्नस्तम्भा: pillars of gem, ६तत्— । तेषु । अधिं ७मी । Malli's remark "विशेषे—" means that, the षष्ठी in रत्नानाम् instead of meaning सम्बन्ध in *general* (शेष), has a *particular* (विशेष) sense, such as स्वस्वामिभाव, अवयवावयविभाव &c. Here it means प्रकृतिविकारभाव। रत्न is the प्रकृति and स्तम्भ the विकृति। That is to say the pillars are *made of gem.*

2. संक्रान्त &c.—सम् + क्रम + क्त कर्त्तरि संक्रान्त reflected. प्रतिमीयते आभि: इति प्रति + मा + अङ् करणे प्रतिमा: images. संक्रान्ता: प्रतिमा एषाम्, बहु— ।

3. चकाशिरे—काश + लिट् इरे । काशते, चकाशे, काशिष्यते, अकाशिष्ट ।

4. एकाकिन:—एक + आकिनिच् असहाये एकाकिन् unattended.

5. परित:—परि + ङि (७मी) तसिल् स्वार्थे all round. The अभित:

in Malli. here seems to be an interpolation. परितः does not mean अभितः। "पर्य्यभिभ्याञ्च सर्वोभयार्थे" restricts the sense of परि to सर्व and of अभि to उभय when तसिल् is added. परितः means सर्वतः and अभितः is उभयतः।

6. पौरुषेय &c.—पुरुषाणां समूहः इति पुरुष + ढञ् पौरुषेयम् a crowd. तेन वृताः, ३तत्—।

7. *Voice*—...प्रतिमैः तैः एकाकिभिः वृतैः चकाशे।

5. Seats Occupied.

अध्यासामासुरुत्तुङ्गहेमपीठानि यान्यमी।
तैरूहे केसरिक्रान्तत्रिकूटशिखरोपमा ॥ ५ ॥

Prak.—तैः केसरिक्रान्तत्रिकूटशिखरोपमा ऊहे [They bore resemblance with the three peaks of Mount Trikuta with a lion seated on each of them]. Who bore it ?—अमी यानि उत्तुङ्गहेमपीठानि अध्यासामासुः तैः ऊहे [Hari and his companions got seated on three high seats of gold. These seats bore the resemblance spoken of]. 5.

Prose—अमी यानि उत्तुङ्गहेमपीठानि अध्यासामासुः तैः केसरिक्रान्तत्रिकूटशिखरोपमा ऊहे। ५।

Eng.—Likeness of the three crests of Mount Trikuta mounted upon by lions was borne by the high pedestals of gold which they occupied. 5.

Beng.—সভাগৃহে তাঁহারা তিনটী উচ্চ স্বর্ণাসনে উপবেশন করিলেন, যেন তিনটী সিংহ ত্রিকূটপর্ব্বতের তিনটী শিখরে আসীন হইল। ৫।

Expl.—There they occupied three lofty golden seats which looked like the peaks of Mount Trikuta sat upon by three lions. 5.

Malli—अध्यासामासुरिति। 'अमी' त्रयः 'यानि उत्तुङ्गहेमपीठानि' आसनानि (?) 'अध्यासामासुः' अधितष्ठुः येषु उपविष्टा इत्यर्थः ["अधिशीङ्स्थासां कर्म" इति कर्मत्वम्। आस उपवेशने। लिट्। "दयायासश्च" इत्याम् प्रत्ययः। "कृञ्चानुप्रयुज्यते लिटि" इत्यस्तेरनुप्रयोगः। "आम्प्रत्ययवत् कृञोऽनुप्रयोगस्य" इति

कृञ एव इति नियमात् अस्तेर्नात्मनेपदम्¹] 'तेः' पीठैः 'केसरिभिः' सिंहैः 'क्रान्तानां त्रिकूटस्य' त्रिकूटाद्रेः 'शिखराणाम् उपमा' सादृश्यम् 'ऊहे' ऊढ़ा [वहेः कर्मणि लिट्। सम्प्रसारणम्]। त्रीणि कूटानि अस्य इत्यन्वर्थसंज्ञा ["कूटोऽस्त्री शिखरं शृङ्गम्" इत्यमरः। उपमालङ्कारः] ॥ ५ ॥

NOTES ON MALLI.

1. The character of a कर्म is given by the rule "अधिशी—" (*Char.*). लिट् is attached to आस to sit down. आम् is the affix by the rule "दयायासश्च"। अस follows by the rule "कृञ्च—"(*Char.*). अस here does not take the आत्मनेपद, because the rule "आम्प्रत्यय—" is restricted to कृ alone.

Sara—तुङ्गेषु ते विषु हैमपीठेषु आसत। ५।

CHARCHA.

1. अध्यासामासुः—अधि + आस् + लिट् उस्। आस्ते, आसामास—आसाञ्चक्रे—आसाम्बभूव, आसिष्यते, आसिष्ट। Here आम् is attached in लिट् by "दयायासश्च"। This gives अध्यासाम् + लिट्। Then the rule "कृञ्चानु—" adds one of कृ, भू, अस् after आम्। We now get अध्यासाम् + अस् + लिट्। Next the rule "आमप्रत्ययवत्—" bars the आत्मनेपद which is expected (आस being आत्मनेपदी), restricting it to कृञ् only. Thus अध्यासामासुः, अध्यासाञ्चक्रिरे, अध्यासाम्बभूवुः are optional forms.

2. उत्तुङ्ग &c.—उत्तुङ्ग high. हेमन् gold. पीठ stool. हेम्नः पीठानि हैमपीठानि seats of gold, ६तत्—the षष्ठी implying विकार as in रत्नस्तम्भ, sl. 4. उत्तुङ्गानि हैमपीठानि, कर्मधा—। तानि।

3. ऊहे—वह + लिट् ए कर्मणि। वहति-ते, उवाह—ऊहे, लिट् थल् उवहिथ—उवोढ़, वक्ष्यति-ते, अवाक्षीत्—अवोढ।

4. केसरि &c.—केसर manes. It is dental in this sense. "सटायां केसरो दन्त्यः"—*Amaratika*. The palatal केशर means pollen of flowers. केसराः सन्ति एषाम्, इति केसर + इनि मत्वर्थे केसरिणः lions. क्रम + क्त कर्मणि क्रान्त topped. उप + मा + अङ् भावे उपमा resemblance. त्रिकूटस्य शिखराणि त्रिकूटशिखराणि, ६तत्—। केसरिभिः क्रान्तानि केसरिक्रान्तानि, ३तत्—। तादृशानि त्रिकूटशिखराणि, कर्मधा—। तेषाम् उपमा, ६तत्—। उक्त कर्म of ऊहे।

5. *Voice*—अमीभिः......अध्यासामासिरे तानि......शिखरोपमाम् ऊहुः or ऊहिरे।

6. *Conflict of duties stated.*

गुरुद्वयाय गुरुणोरुभयोरथ कार्य्ययोः।
हरिर्विप्रतिषेधं तमाचचक्षे विचक्षणः॥ ६॥

Prak.—अथ हरिः कार्य्ययोः तं विप्रतिषेधम् आचचक्षे [Now Hari related the conflict of the two duties]. Which duties ?—गुरुणोः उभयोः कार्य्ययोः [He explained how the duty of forthwith slaying Sisupala clashed with the duty of attending at Yudhisthira's Rajasuya]. Unto whom did he explain ?—गुरुद्वयाय [He explained it to his seniors, Uddhava and Balarama, whose advise he sought in the matter]. Did he put the question properly ? —विचक्षणः हरिः [Hari was an adept in summing up and he put the case very clearly]. 6.

Prose—अथ विचक्षणः हरिः गुरुद्वयाय गुरुणोः उभयोः कार्य्ययोः तं विप्रतिषेधम् आचचक्षे। ६।

Eng.—Now Hari the eloquent explained to his two seniors the conflict of the two important duties. 6.

Beng.—দুইটী গুরুতর কার্য্য উপস্থিত, একটী করিতে গেলে অপরটী হয় না, একথা নিপুণ হরি তাঁহার উভয় গুরুকে উপবেশনের পর বুঝাইয়া দিলেন। ৬।

Expl.—After his seniors had taken their seats, Hari explained to them how two important duties had suddenly presented themselves clashing with each other and neither brooking delay. Also see *Prak.* 6.

Malli.—गुर्विति। 'अथ' उपवेशनानन्तरं विचष्टे इति 'विचक्षणः' वक्ता [कर्त्तरि ल्युट् इवि न्यासकारः। "असनयोश्च प्रतिषेधो वक्तव्यः" इति चक्षिङः ख्याञादेशाभावः[1]] 'हरिः गुर्वोः' उद्धवरामयोः पितृव्यज्येष्ठभावोः 'द्वयाय' द्वाभ्यामित्यर्थः 'गुरुणोः' महतोः उभयोः कार्य्ययोः' पूर्व्वोक्तयोः 'तं विप्रतिषेधं' विरोधम् 'आचचक्षे' आख्यातवान्। तुल्यबलविरोधो विप्रतिषेधः[2] ॥ ६ ॥

NOTES ON MALLI

1. The author of the Nyasa says that the ल्युट् is in the कर्तृवाच्य। चक्ष does not become ख्या owing to the prohibition "असनयोः—" (*Char.*). 2. विप्रतिषेध is the conflict of two of equal strength.

Sara—ततो हरिः मन्त्रवस्तु प्रास्तावीत्। अनतिक्रमणीयं तावदेकतो मित्रकार्य्यम्। अन्यतश्च रिपुदमनम् भिन्ने च देशे युगपदेव प्राप्तम्। किमत्र कार्य्यमिति।

CHARCHA

1. गुरु &c.—गुरु senior. उद्धव was Hari's uncle and सीरिन् his elder brother. द्वौ अवयवौ अस्य इति द्वि + तयप् द्वितयम् or द्वयम् a group of two. गुर्वोः द्वयम्, ६तत्—। तस्मै। सम्प्रदाने ४र्थी by the rule "कर्मणा यमभिप्रैति स सम्प्रदानम्"। *Or* कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः" the construction being गुरुद्वयम् बोधयितुम् आचचक्षे। The idea is singular in द्वय but dual in द्वि।

2. विप्रतिषेधम्—वि + प्रति + सिध + घञ् भावे विप्रतिषेधः conflict. तम्। For the nature of the conflict, see *Expl.* and *Prak.*

3. तम्—प्रक्रान्तार्थत्वात् यच्छब्दोपादानं नापेक्षते। The विप्रतिषेध has been प्रक्रान्त in the statement "आसीत् कार्य्यद्वयाकुलः", Sl. 1.

4. आचचक्षे—आ + चक्ष + लिट् ए। चष्टे, चचक्षे—चख्ये—चख्यौ—चक्शे—चक्शौ, ख्यास्यति—ते—क्शास्यति—ते, अख्यत्—अख्यत—अक्शासीत्—अक्शास्त। By the rule "चक्षिङः ख्याञ्" the root चक्ष becomes ख्या when an आर्द्धधातुक follows. ख्या is also written क्शा। In लिट् the आदेश is optional by the rule "वा लिटि"।

5. विचक्षणः—विचष्टे इति वि + चक्ष + ल्युट् कर्त्तरि बाहुलकात् विचक्षणः *lit.* a clever speaker ; hence *clever* in general. Qual. हरिः। This derivation is after the न्यास whom Malli. follows. Though ल्युट् is enjoined in the भाव, करण and अधिकरण वाच्य only, it is here attached in the कर्तृवाच्य by the rule "कृत्यल्युटो बहुलम्" which declares irregularity in कृत्य and ल्युट् affixes ; so that they are sometimes seen in senses other than those in which they are enun-

ciated. Haradatta and after him Bhattoji derive it with युच् in the कर्त्तृवाच्य by the rule "अनुदात्ततश्च हलादेः" चच being indeed अनुदात्तेत्।

6. *Voice*—...विचचर्षण हरिणा...सः विप्रतिषेधः... ।

7. *Hari began with a smile.*

द्योतितान्तःसभैः कुन्दकुड्मलाग्रदतः स्मितैः ।
स्नपितेवाभवत्तस्य शुद्धवर्णा सरस्वती ॥ ७ ॥

Prak.—तस्य सरस्वती शुद्धवर्णा अभवत् [His Sarasvati appeared in a clear complexion]. How was that ?—स्नपिता इव सरस्वती [It seemed as if Sarasvati had taken a bath, and, with dirt thus removed, her complexion improved]. Whence the bath ?—कुन्दकुड्मलाग्रदतः तस्य स्मितैः स्नपिता सरस्वती [Hari's smile, while talking, exposed his teeth which were white like the Kunda-bud, and bathed Sarasvati in a white light]. Light from smiles ?—द्योतितान्तःसभैः स्मितैः [Certainly, light proceeded from his smiles. So much so that the whole interior of the Council-room was lighted up].

Prose—कुन्दकुड्मलाग्रदतः तस्य सरस्वती द्योतितान्तःसभैः स्मितैः स्नपिता इव शुद्धवर्णा अभवत् ॥ ७ ॥

Eng.—Of him with teeth like the tips of Kunda-buds, the Sarasvati (speech) appeared in a clear complexion, washed as it were, by smiles that lighted up the interior of the Council-room.

Beng.—ঈষদ্ধাস্যের সহিত হরি বলিতে লাগিলেন। কুন্দকলিকার ন্যায় শুভ্র তাঁহার দন্তাগ্র প্রকটিত হইল। দশন-প্রভায় সভাগৃহের অভ্যন্তর উদ্ভাসিত হইল ও তাঁহার কথাগুলি যেন সেই প্রভায় স্নাত হইয়াই শুদ্ধবর্ণ হইল। ৭।

Expl.—Hari spoke with a smile which slightly exposed his teeth the brilliance of which lighted up the interior of the

Council-hall. His words were flawless as if purified by the bath of that light. 7.

Malli.—द्योतितेति। कुन्दं माघभवः पुष्पविशेषः ["माघ्यं कुन्दम्" इत्यमरः]। कुन्दकुड्मलाग्राणि इव दन्ता यस्य तस्य 'कुन्दकुड्मलाग्रदतः' ["अग्रान्तशुद्धशुभ्रवृषवराहेभ्यश्च" इति अग्रान्तपूर्वपदबहुव्रीहिः समासान्तो वैभाषिको दतादेशः (? दत्रादेशः)[1]] 'तस्य' हरेः 'सरस्वती' अन्तःप्रधाना सभा 'अन्तःसभा' सभाभ्यन्तरमित्यर्थः सा 'द्योतिता' प्रकाशिता यैस्तैः 'स्मितैः स्नपिता इव' क्षालिता इव [स्नातेर्ण्यन्तात् क्तः। "अर्त्तिह्री—" इत्यादिना पुगागमः। "मितां ह्रस्वः"[2]] 'शुद्धवर्णा' स्फुटाक्षरत्वात् स्वच्छकान्तिः 'अभवत्' [अत्र स्वाभाविकवर्णशुद्धेः स्नानहेतुकत्वमुत्प्रेक्ष्यते[3]]। स्मितपूर्वाभिभाषी हरिरिति भावः ॥ ७ ॥

NOTES ON MALLI

1. Here by the rule "अग्रान्त—" the substitute दतृ is treated as a समासान्त to the बहुव्रीहि, the पूर्वपद having अग्र final in it (*Char.*). 2. क्त is the affix after स्ना with णिच् attached. पुक् comes in by "अर्त्तिह्री—"। The short vowel is substituted by "मितां—" (*Char.*). 3. Here the surmise is that the purity of composition, which was natural, was due to a bath.

Sara—अभाषत चासौ स्मितपूर्वम्। ततो दशनप्रभाभिः मन्त्रभवनमालोकितमभूत् ॥ ७ ॥

CHARCHA

1. द्योतित &c.—द्युत + णिच् + क्त कर्मणि द्योतित lighted. अन्तर् is an अधिकरणप्रधान अव्यय here used in the sense of मध्यम् interior. अन्तःप्रधाना सभा अन्तःसभा interior of the council-hall. कर्मधा—like शाकपार्थिव। द्योतिता अन्तःसभा एभिः, बहु—। तैः। Qual. स्मितैः।

2. कुन्द &c.—कुन्द a white flower. कुड्मल bud. कुन्दानां कुड्मलानि, ६तत्—। तेषाम् अग्राणि the tips of *Kunda* buds, ६तत्—। By लक्षणा, transference of epithets, this means कुन्दकुड्मलाग्राणि इव *like* कुन्दकुड्मलाग्र। तादृशा दन्ता अस्य कुन्दकुड्मलाग्रदन्तः or कुन्दकुड्मलाग्रदन् having teeth like the tips of &c. बहु—। तस्य। Qual. तस्य which

refers to *Hari*. दन्त is optionally replaced by दद (दत्) by "अग्रान्त—" in a बहु—, the पूर्वपद ending in अन्त, or being one of शुभ्र &c. The अ of दद is dropped, the प्रातिपदिक here being कुन्दकुड्मलाग्रदत् which is declined—दन्—दन्तौ—दन्तः &c. like a शतन्त word.

3. स्मितैः—The idea has already occured in "सितं सितिम्ना—", Canto I, sl. 25.

4. स्नपिता—स्ना + णिच् + क्त कर्मणि स्त्रियाम्। Qual. सरस्वती। The steps indicated by Malli. are स्ना + णिच् = स्नाप् + णिच्। The rule on this point, in full, is "अर्त्तिह्रीव्लीरीक्नूयीक्ष्माय्यातां पुङ् णौ"—when णिच् follows, आकारान्त roots and the roots ऋ, ह्री &c. get the augment पुक् (प्)। Next स्ना is optionally treated as मित् when no उपसर्ग precedes ("ग्लास्नावनुवमाञ्च") leading to स्नपि by "मितां ह्रस्वः" or स्नापि as usual. Hence we get स्नपिता or स्नापिता। But with an उपसर्ग, say प्र, the only form is प्रस्नापिता।

5. शुद्धवर्णा—शुद्धः वर्णः अस्याः, बहु—। There is a pun here. शुद्ध is अदोष faultless ; also शुभ्र white. वर्ण is अक्षर letter ; also रूप colour, complexion. So शुद्धवर्णा may mean either अदोषाक्षरा or शुभ्ररूपा। Qual. सरस्वती।

6. सरस्वती—सरस्वती is supposed to have sprung from Brahman's mouth. The word means speech and also the presiding deity of speech. "सरस्वती सरिद्भिदि। वाच्यापगायां स्त्रीरत्ने गीर्वाग्देवतयोरपि"। उक्त अणिकर्त्तृकर्म of the क्रिया in स्नपिता। Thus सरस्वती स्नानवती without णिच्। स्ना being अकर्मक, its अणिकर्त्तृ becomes कर्म by the rule "गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणिकर्त्ता स णौ।" Thus स्मितानि सरस्वतीं स्नपितवन्ति with णिच् attached. Changing the voice, स्मितैः सरस्वती स्नपिता। This too carries a pun. It means both वाग्देवी and वाक् speech. Hence शुद्धवर्णा सरस्वती = अदोषाक्षरा वाक् *or* शुभ्ररूपा वाग्देवी। The latter is a fact. Compare "सर्वशुक्ला सरस्वती," "या कुन्देन्दुतुषारहारधवला" &c.

7. *Voice*—...सरस्वत्या···स्नपितया···शुद्धवर्णया अभूयत।

8. *I speak but to hear you speak.*

भवद्भिरामवसरप्रदानाय वचांसि नः ।
पूर्वरङ्गः प्रसङ्गाय नाटकीयस्य वस्तुनः ॥ ८ ॥

Prak.—भवद्भिराम अवसरप्रदानाय नः वचांसि [My words are only to introduce your speech. They invite discussion and by no means give the decision]. What is that like ?—पूर्वरङ्गः नाटकीयस्य वस्तुनः प्रसङ्गाय [They are like the prologue of a drama which does not relate but merely introduces the story of the drama]. 8.

Prose—भवद्भिराम् अवसरप्रदानाय नः वचांसि । पूर्वरङ्गः नाटकीयस्य वस्तुनः प्रसङ्गाय ॥ ८ ॥

Eng.—My words are to create an occasion for your remarks. The prologue is for the introduction of the matter of the drama. 8.

Beng.—আপনাদিগকে বলিতে অবসর দিব বলিয়াই আমি বলিতে যাইতেছি। নাটকের বিষয়ের অবতারণা করার জন্যই পূর্ব্বরঙ্গ। ৮।

Expl.—See *Prak.* above.

Malli.—कार्यविप्रतिषेधं निवेद्य तव स्वमतमावेदयिष्यन् पण्डितमानित्वं तावत् परिहरति भवद्भिरामिति[1] । 'भवद्भिरां' युष्मद्वाचाम् 'अवसरप्रदानाय' प्रसञ्जनाय इत्यर्थः 'नः' अस्माकं 'वचांसि' सिद्धान्तोन्नयनायैवुच्यन्ते न तु सिद्धान्तत्वेन[2] इत्यर्थः । तथाहि पूर्वं रज्यते अस्मिन् इति 'पूर्वरङ्गः' नाट्यशाला । तत्स्थं कर्म अपि पूर्वरङ्गः इति दशरूपके । अतः पूर्वरङ्गो नाम रङ्गप्रधानाख्यो (?) रङ्गविघ्नशान्तिकारी नान्दीपाठगीतवादित्राद्यनेकाङ्गविशेषो (? विशिष्टो) नाट्यादौ कर्त्तव्यः कर्मविशेषः [तदुक्तं वसन्तराजीये—"यन्नाट्यवस्तुनः पूर्वं रङ्गविघ्नोपशान्तये । कुशीलवाः प्रकुर्वन्ति पूर्वरङ्गः प्रकीर्त्तितः (? स कीर्त्तितः)[3] ॥]। स 'पूर्वरङ्गः' नाटके भवं 'नाटकीयं' तव वर्ण्यमित्यर्थः ["वृद्धाङ्कः" । तस्य "आयन—" इति (? "आयन्—" इति) ईयादेशः] तस्य 'वस्तुनः' प्रवृत्तस्य (?) 'प्रसङ्गाय' प्रसञ्जनाय प्रवर्त्तनाय इति यावत् अतः प्रथमवादो न दोषाय इति भावः [पूर्वरङ्गः प्रस्तावना इति रङ्गराजः । तच्चिन्त्यम् ।

"पूर्वरङ्गं विधायादौ सूत्रधारे विनिर्गते। प्रविश्य तद्वदपरः काव्यमास्थापयेन्नटः॥" "प्रथमं पूर्वरङ्गस्य ततः प्रस्तावनेति च। आरम्भे सर्वनाट्यानामेतत् सामान्यमिष्यते॥" इति दशरूपकाद्युक्तभेदविरोधात् इति। अत्र हरिवाक्यपूर्वरङ्गयोः प्रसञ्जकत्व-स्वरूपसामान्यस्य वाक्यद्वये शब्दान्तरेण पृथङ्निर्देशात् प्रतिवस्तूपमालङ्कारः। तल्लक्षणं तु उक्तम्[5]]॥ ८॥

NOTES ON MALLI

1. About to state his own views after stating the conflict, he discards pedantry by भवद्गिराम् &c. 2. Are stated to introduce the decision, they are not the decision itself. 3. So it is said in the Vasantarajiya—"Purvaranga is what the actors do before the performance to remove obstructions to the staging. 4. Rangaraja says पूर्वरङ्ग is प्रस्तावना। This is doubtful, because it clashes with statements in the Dasarupaka etc. such as—"The सूत्रधार having gone out after finishing the पूर्वरङ्ग, another actor looking like him enters and introduces the drama" ; again—"This much is common to all dramas at the commencement, *viz.*, the पूर्वरङ्ग is performed first then follows the प्रस्तावना" । 5. Here the अलङ्कार is प्रतिवस्तूपमा, because the common attribute of हरिवाक्य and पूर्वरङ्ग, *viz.*, the character of an introduction, is separately stated in two different sentences in different language. The definition is already given.

Sara—यदत्र मया उच्यते नासौ सिद्धान्तः किन्तु मदुक्तिं श्रुत्वा किं वा भवन्तौ मन्येते तच्छ्रवणार्थं एव॥ ८॥

CHARCHA

1. भवद्गिराम्—भवतोः गिरः भवद्गिरः your statements, ६तत्—। तासाम्। शेषे षष्ठी, related to अवसर।

2. अवसर &c.—अवसरत्यस्मिन् इति अव+सृ+घ अधिकरणे संज्ञायाम् अवसरः opportunity. अवसरस्य प्रदानम्, ६तत्—। तस्मै। तादर्थ्ये ४र्थी।

3. पूर्वरङ्गः—पूर्वं रज्यते अस्मिन् इति पूर्व+रञ्ज्+घञ् अधिकरणे पूर्वरङ्गः, उपपदतत्—। *Or* रज्यते अस्मिन् रङ्गः; पूर्वश्चासौ रङ्गश्च, कर्मधा—। We do not get रागः, because नलोप is enjoined in भाववाच्य and करणवाच्य only ("घञि च भावकरणयोः")।

4. प्रसङ्गाय—प्र+सञ्ज+घञ् भावे प्रसङ्गः introduction, तस्मै। तादर्थ्ये ४र्थी, or "तुमर्थाच्च भाववचनात्" इति ४र्थी। सञ्ज is both सकर्मक and अकर्मक। For सकर्मक use compare "(तेन) अवसक्तः पितुस्तेऽद्य मृतः स्कन्धे भुजङ्गमः"—*Mahabharata*; "पुत्रे सर्वं समासज्य"—*Manu*; "भूयः स भूमेर्धुरमाससञ्ज"—*Raghu.* But it is immaterial whether the root सञ्ज is सकर्मक or अकर्मक। The rule "तुमर्थाच्च—" applies to *all* roots in general, अकर्मक roots not excepted. Thus शयनाय यतते = शयितुं यतते; मरणाय अध्यवस्यति = मर्त्तुमध्यवस्यति though शी and मृ are अकर्मक roots. In fact the rule applies whereever तुमुन् is available.

5. नाटकीयस्य—नटनम् इति नट+घञ् भावे नाटः acting. नाट एव नाटकम् acting. "क्वचित् स्वार्थिकाः प्रकृतितो लिङ्गवचनान्यतिवर्त्तन्ते" इति क्लीवत्वम्। By transference of epithets, this is taken to mean *that which requires acting, i. e.,* a drama. *Or* नटतीति नट+ण्वुल् कर्त्तरि नाटकः an actor. By transference of epithets this means the work which the actor stages, *i, e.,* a drama. *Or* again नटतीति नट+अच् कर्त्तरि नटः actor, स एव नटकः। तस्य इदम् इति नटक+अण् नाटकम् a drama. This derivation requires no transference of epithets (लक्षणा) and is to be preferred. नाटके भवम् इति नाटक+छ नाटकीयम् detailed in the drama. तस्य। "वृद्धाच्छः" means that छ is attached to words in which the first vowel is आ, ऐ or औ। Malli's second rule in full is "आयनेयीनीयियः फढखच्छघां प्रत्ययादीनाम्", *i. e.,* फ्, ढ्, ख्, छ्, घ् leading in a प्रत्यय are replaced by आयन्, एय्, ईन्, ईय् and इय् respectively.

6. वस्तुनः—वस्तु subject-matter, तस्य। शेषे षष्ठी, related to प्रसङ्गाय।

7. *Voice*—वचोभिः (भूयते) पूर्वरङ्गेण (भूयते)।

9. *My absence does not matter to Yudhishthira.*

करदीकृतभूपालो भ्रातृभिर्जित्वरैर्दिशाम् ।
विनाप्यस्मदलम्भूष्णुरिज्यायै तपसः सुतः ॥ ९ ॥

Prak.—तपसः सुतः इज्यायै अलं भूष्णुः [Yudhishthira, the son of *Tapas*, will no doubt celebrate the sacrifice without a hitch]. But towards this he relies on your support—अस्मत् विना अपि अलं भूष्णुः [O he is strong enough to prevent hitch even without my help]. How so?—करदीकृतभूपालः तपसः सुतः [Hitch is to be apprehended from rival kings. Such there are none, because all other kings are but his vassals paying him tribute]. How can you say that?—दिशां जित्वरैः भ्रातृभिः करदीकृतभूपालः [Do you forget that his brothers had conquered all the quarters and levied contribution from kings?] 9.

Prose—दिशां जित्वरैः भ्रातृभिः करदीकृतभूपालः तपसः सुतः अस्मत् विना अपि इज्यायै अलं भूष्णुः ॥ ९ ॥

Eng.—The son of *Tapas*, with kings rendered tributary by brothers, the conquerors of the quarters, is competent for the sacrifice even without me. 9.

Beng.—ধর্ম্মপুত্র যুধিষ্ঠির ভ্রাতৃগণের সাহায্যে দিগ্বিজয় করিয়া সমস্ত রাজমণ্ডলকে করদরূপে পরিণত করিয়াছেন। আমি না গেলেও তিনি নির্বিঘ্নে যাগ সম্পন্ন করিতে পারিবেন। ৯।

Expl.—The kings are all under subjugation of Yudhishthira. So none of them can oppose the performance of his sacrifice. My absence will not therefore matter to him. 9.

Malli.—सम्प्रति स्वमतमाह। करदीकृतेति। 'दिशां जित्वरैः' जयशीलैः ["इण्नशजिसर्त्तिभ्यः क्वरप्"। कृद्योगात् कर्मणि षष्ठी] 'भ्रातृभिः' भीमादिभिः हेतुभिः करदाः षष्ठभागप्रदाः ["भागधेयो बलिः करः" इत्यमरः (?)। ततः च्विः। "ऊर्यादिच्विडाचश्च" इति गतिसंज्ञायां "कुगतिप्रादयः" इति नित्यसमासः[1]]।

अकरदा: करदा: सम्पद्यमाना: कृता: 'करदीकृता: भूपाला:' यस्य स: वशीकृतराज-मण्डल: 'तपस: सुत:' धर्मपुत्र: ["तपश्चान्द्रायणादौ स्याद्धर्मे लोकान्तरेऽपि च" इति विश्व:] 'अस्मत् विना' अस्माभिर्विना 'अपि' इत्यर्थ: ["पृथग्विनानाना—" इत्यादिना तृतीयाविकल्पात् पञ्चमी] 'इज्यायै' यागाय [यजेर्भावे क्यप्। "वचिस्वपि—" इत्यादिना सम्प्रसारणम्। "नम:स्वस्ति—" इत्यादिना चतुर्थी] 'अलं' समर्थ: 'भूष्णु:' भवनशील: ["भूष्णुर्भविष्णुर्भविता" इत्यमर:। "ग्लाजिस्थश्च ग्स्नु:" इति ग्स्नुप्रत्यय:। "क्ङिति च" इत्यत्र गकार प्रश्लेषात् गुणाभाव:। तथाच जयादित्य: तत्रैव— "गकारोऽपि चर्त्वभूतो निर्दिश्यते[2]"। अतो जैवयावेव कार्य्या न यज्ञयाता इति भाव:] ॥ ९ ॥

NOTES ON MALLI

1. To this च्वि is attached. It is a नित्यसमास by the rule "कुगति—" what ends in च्वि being a गति by the rule "ऊर्य्यादि—" (*Char.*) 2. The affix is ग्स्नु by "ग्लाजि—"। गुण does not take place, because ग् is attached to the rule—"क्ङिति च"। Thus says जयादित्य on this very rule—"ग् too is mentioned in the shape of a चर्" (*Char.*)

Sara—भ्रातृभि: सहायवान् युधिष्ठिर: असन्निहितेऽपि मयि सम्पन्नयाग एव स्यात् ॥ ९ ॥

CHARCHA

1. करदी etc.—कर tribute. करं ददति इति कर+दा+क कर्त्तरि करदा: paying tribute, उपपदतत्—। भुवं पालयन्ति इति भू+पा+णिच्+अण् कर्त्तरि भूपाला: kings, उपपदतत—। अकरदा: करदा: सम्पद्यमाना: कृता: इति करद+च्वि+कृ+क्त कर्मणि करदीकृता: rendered tributary, गतितत् —which is a नित्यसमास। करदीकृता: भूपाला: यस्य, ६तत्—। Qual. सुत:। पा becomes पाल् with the augment लुक् when णिच् is attached. The rule "ऊर्य्यादि—" means that words of the ऊर्य्यादि class, and words ending in च्वि and डाच्, are technically called गति। The rule "कुगति—" means that the word कु and those

known as गति and also the प्रादि prefixes from compounds of the नित्यतत्पुरुष class.

2. भ्रातृभिः—Malli, has हेतौ तृतीया। करणे तृतीया will answer at least equally well.

3. जित्वरैः—जि + क्वरप् कर्त्तरि साधुकारिणि जित्वराः thoroughly subjugating. तैः। Qual. भ्रातृभिः। Malli. takes ताच्छील्ये क्वरप् which is objectionable, because no habit is implied.

4. दिशाम्—दिश् + क्विन् कर्मणि निपातनात् दिशः the quarters, तासाम्। अदृतो कर्मणि षष्ठी owing to the क्वत् in जित्वरैः।

5. अस्मत्—अस्माभिः is also correct. The rule in full being "पृथग्विनानानाभिस्तृतीयान्यतरस्याम्"।

6. अलम्—An अव्यय here implying सामर्थ्य। Hence अलम् here is समर्थः। अलं भूष्णुः समर्थो भविता।

7. भूष्णुः—भू + ग्स्नु कर्त्तरि साधुकारिणि will very well become. No इट्; the rule "श्र्युकः क्किति" prohibits इट्। Here too Malli. has शीलार्थ। The form expected is भोष्णुः with गुण in भ्! Malli. says that affixes that drop ग do not cause गुण or वृद्धि। This is by the prohibition "क्ङिति च"। It may be thought that the prohibition speaks of क and ङ only and not of ग also. This is an error, the rule has ग also in it. Thus गश्च कश्च ङश्च gives ग् क् ङ as a द्वन्द्व। But ग् क् ङ् = क् क् ङ् by सन्धि, because ग the तृतीयवर्ण becomes क the प्रथमवर्ण when क follows. Next क्क्ङ् yields the rule "क्क्ङिति च" with क double. चर् means वर्गप्रथम।

8. इज्यायै—यज + क्यप् भावे इज्या sacrifice, तस्यै। अलंयोगात् चतुर्थी by the rule "नमःस्वस्तिस्वाहास्वधालंवषड्योगाच्च"। Malli's rule in full is "वचिस्वपियजादीनां किति"—the roots वच्, स्वप् and those of the यजादि class take सम्प्रसारण, *i. e.*, change य into इ, व into उ and र into ऋ, when an affix dropping क follows. Thus यज here becomes इज।

9. *Voice*—भूपालेन···सुतेन...भूष्णुना (भविष्यते)।

10. *Remark*—The object of the verse is to show that attendance at sacrifice is *avoidable*, because Hari's absence

from it makes no material difference towards the result, so far as Yudhishthira is concerned.

10. *Sisupala cannot be ignored.*

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।
समौ हि शिष्टैराम्नातौ वर्त्स्यन्तावामयः स च ॥ १० ॥

Prak.—परस्तु उत्तिष्ठमानः न उपेक्ष्यः [On the other hand, an enemy growing in strength cannot be overlooked]. What is the harm ?—पथ्यम् इच्छता न उपेक्ष्यः [He who consults his own good, cannot overlook such an enemy ; for, then the enemy will soon become more than a match for him]. Yet one must not be hasty—आमयः स च वर्त्स्यन्तौ समौ हि शिष्टैः आम्नातौ [Such an enemy is by the wise, likened to a disease that is about to develop. Both are to be suppressed before development. Hence I may neglect the invitation of Yudhisthira, but cannot ignore Sisupala]. 10.

Prose—पथ्यम् इच्छता उत्तिष्ठमानः परः न उपेक्ष्यः। (हि) वर्त्स्यन्तौ आमयः स च शिष्टैः समौ आम्नातौ। *Or*—परस्तु उत्तिष्ठमानः पथ्यम् इच्छता न उपेक्ष्यः। आमयः स च वर्त्स्यन्तौ शिष्टैः समौ हि आम्नातौ॥ १० ॥

Eng.—But an enemy rising is not to be slighted by one wishing one's own good. For, he and disease, about to develop, are by the wise, declared as alike. 10.

Beng.—পক্ষান্তরে যিনি নিজের হিত চান তিনি শত্রু বাড়িয়া চলিয়াছে দেখিয়া উদাসীন থাকিতে পারেন না। প্রাজ্ঞেরা কহেন রোগ ও শত্রুকে বাড়িতে দিলে ফল তুল্যই হয়॥ ১০ ॥

Expl.—See *Prak.*

Malli.—ननु यज्ञान्ते नैवयात्रायाम् उभयानुसरणं स्यात्। तत्राह उत्तिष्ठमान इति[1]। 'उत्तिष्ठमानः' वर्द्धमानः [''उदोऽनूर्द्ध्वकर्मणि'' इत्यात्मनेपदम्] 'परः' शत्रुः पथः अनपेतं 'पथ्यं' हितम् आरोग्यञ्च 'इच्छता' पुंसा इति शेषः 'न उपेक्ष्यः' न

औदासीन्येन द्रष्टव्यः । कुतः ? 'हि' यस्मात् 'वर्त्स्यन्तौ' वर्द्धिष्यमाणौ ["लृटः सद्वा" इति सदादेशे "वृद्भ्यः स्यसनोः" इति विभाषया परस्मैपदम् । "न वृद्भ्यश्चतुर्भ्यः" इति इडभावः[2]] 'आमयः' व्याधिः ["रोगव्याधिगदामयाः" इत्यमरः] 'सः' अरुः 'च शिष्टैः' नीतिज्ञैः 'समौ' तुल्यवृत्तौ 'आम्नातौ' आख्यातौ । "अल्पीयसोऽप्यरेर्वृद्धिर्महानर्थाय रोगवत् । अतस्तस्यानुपेक्ष्यत्वादुभयानुस्मृतिः कुतः ॥" इति भावः[3] [उपमालङ्कारः] ॥ १० ॥

NOTES ON MALLI

1. He says उत्तिष्ठमान &c., on the point that both the duties are represented if march to victory is undertaken after the sacrifice. 2. सत् (शतृ and शानच्) being substituted for लृट् by "लृटः—", we have optionally the परस्मैपद by "वृद्भ्यः—" । इट् is absent owing to the prohibition "न वृद्भ्यः—" । (*Char.*). 3. The sense is that the growth of even a small enemy, like that of a disease, is dangerous ; so, such an enemy being incapable of neglect, how can both duties be observed ?

Sara—पक्षान्तरे वर्द्धमानो रिपुः शिशुपालः उदासीने मयि असाध्य एव जायेत । तस्मादस्तु यज्ञयात्रा नैवयात्रा एव भवतु ॥ १० ॥

CHARCHA

1. उत्तिष्ठमानः—उद् + स्था + शानच् कर्त्तरि हेतौ rising. Malli's rule for the आत्मनेपद means—स्था preceded by उद् takes the आत्मनेपद if no upward motion is implied. The rule is modified by the Varttrika "उद ईहायामिति वक्तव्यम"—the आत्मनेपद requires the presence of ईहा (wish, motive, object &c.). Thus "यदुत्तिष्ठति वर्णेभ्यो नृपाणां क्षयि तद्धनम्"—*Sakuntala*, Act II.

2. तु—Implies भेद difference. Attention to sacrifice is optional, not so (भेद) attention to enemy. Malli omits तु ।

3. उपेक्ष्यः—उप + ईक्ष् + यत् negligible.

4. पथ्यम्—पथिन् course. तस्मादनपेतम् इति पथिन् + यत् पथ्यम् that which has not deviated from the right course ; hence that

which is proper, that which is beneficial, &c. Malli's पथ: अनपेतम् is in accordance with the rule "धर्मपथ्यर्थन्यायादनपेते"। Comp. पाथेय in the sense पथि साधु: in "गृहीतपाथेयो भव"—*Sakuntala*, Act II. Malli takes it in a double sense applying to विजिगीषु and also व्याधित (sick). Thus पथ्य wholesome हित (विजिगीषु) ; also पथ्य convalescence आरोग्य। The second sense requires some twisting of पथ्य in the sense *sick-diet.* The sick are starved but the convalescent get sick-diet.

5. समौ—Equal. Equality is *relative.* Note that सम has to be predicated of at least two things. "शत्रु is सम" carries no sense. "आमय is सम" is also meaningless. "शत्रु and आमय are सम" is intelligible. Qual. आमय: and स: jointly. आमय: स च is equivalent to तौ by एकशेष। Hence the dual in समौ।

6. शिष्टै:—शास to instruct + क्त कर्मणि शिष्ट trained. तै:।

7. आम्नातौ—आ + म्ना + क्त कर्मणि आम्नात declared. तौ। Qual. आमय: and स: *jointly* (See समौ)।

8. वर्त्स्यन्तौ—वृध + लृट: स्थाने शतृ वर्त्स्यत् growing. तौ। Qual. आमय: and स: *jointly* (see समौ)। वर्धते, ववृधे, वर्त्स्यति—वर्धिष्यते, अवर्धिष्ट—अवृधत्। वृध being आत्मनेपदी, we expect शानच् not शतृ। But the rule "वृद्भ्य:—" gives the परस्मैपदम् *optionally* to वृत, वृध, शृध, स्यन्द and कृप when स्य or सन् follows. Also the root is सेट् why not then वर्धिष्यन्तौ in the परस्मैपद with शतृ ? The answer is, the rule "न वृद्भ्य:—" bars इट् in the परस्मैपद। Hence the forms वर्त्स्यन्तौ and वर्धिष्यमाणौ।

9. आमय: स च—We cannot have a द्वन्द्व and write तदामयौ, because the rule "त्यदादीनि सर्वैर्नित्यम्" makes एकशेष compulsory in such cases. If the rule had not said नित्यम्, we could have obtained optionally an एकशेष or a द्वन्द्व with the same वाक्य, *viz.*, आमयश्च स च।

10. च—Implies इतरेतरयोग:, *i. e.*, joint action. Hence the dual in the qualifying epithets समौ, आम्नातौ and वर्त्स्यन्तौ। With separate action अन्वाचय etc., *i. e.*, when the predication is of *each* of the constituents separately, we should get singular as in

"अतिथिर्बालकश्चैव राजा भार्य्या तथैव च। अस्ति नास्ति न जानाति देहि देहि पुनः पुनः ॥" "सुजीर्णमन्नं सुविचक्षणः सुतः सुशासिता स्त्री नृपतिः सुसेवितः। विचिन्त्य चोक्तं सुविचार्य्य यत् कृतं सुदीर्घकालेऽपि न याति विक्रियाम् ॥" etc.

11. *Voice*— ..इच्छन् उत्तिष्ठमानं परं न उपेक्षेत। .. आमयं तम्.. शिष्टाः आम्नातवन्तः।

11. *I resent the worlds' wrongs.*

न दूये सात्वतीसूनुर्यन्मह्यमपराध्यति।
यत्तु दन्दह्यते लोकमदो दुःखाकरोति माम् ॥ ११ ॥

Prak.—यत् सात्वतीसूनुः मह्यम् अपराध्यति (ततः) न दूये [I overlook personal wrongs at the hands of my kinsman Sisupala, the son of my father's sister]. Then what is it that you mind ?—यत्तु लोकं दन्दह्यते अदः मां दुःखाकरोति [I am grieved to see that he oppresses the world]. 11.

Prose—सात्वतीसूनुः मह्यम् अपराध्यति यत् (ततः) न दूये। तु लोकं दन्दह्यते (इति) यत् अदः मां दुखाकरोति ॥ ११ ॥

Eng.—I grieve not that Satvati's son wrongs me. But that he oppresses the world, this is what offends me.

Beng.—পিতৃষ্বসার পুত্র হইয়াও শিশুপাল আমার অনিষ্ট করিতেছে তাহাতে আমার দুঃখ নাই, কিন্তু জগতের পীড়া জন্মাইতেছে ইহাই ক্রোধের বিষয় ॥ ১১]

Expl.—See *Prak.* above.

Malli.—नन्वेवं (? नत्वेवं) स्वार्थपरत्वदोषः लोकानुग्रहपरत्वादस्याः प्रवृत्तेरित्याशयेनाह नेति[1]। सत्वतः अपत्यं स्त्री 'सात्वती' नाम हरेः पितृष्वसा ["उत्सादिभ्योऽञ्"] तस्याः 'सूनुः' चैद्यः। बन्धुरपि खलो न क्षम्यते इति भावः। 'यत् मह्यम् अपराध्यति' द्रुह्यति इति यावत् ["क्रुधद्रुह—" इत्यादिना चतुर्थी[2]] ततः इति शेषः यत्तदोर्नित्यसम्बन्धात् 'न दूये' न परितप्ये [दूङ् दैवादिकात् कर्त्तरि लट्। उत्तमपुरुषैकवचनम्]। किं 'तु लोकं दन्दह्यते' गर्हितं यथा स्यादेवं दहति

इति यावत् ["लुपसदचरजप—" इत्यादिना गर्हायां यङ्। "जपजभदहदशभञ्जपशां च" इत्यभ्यासस्य नुगागमः[3]] 'अदः' लोकदहनं 'मां दुःखाकरोति' दुःखमनुभावयति इत्यर्थः ["दुःखात् प्रातिलोम्ये" इति डाच्प्रत्ययः]। अतश्चैद्य एव अभियातव्यः पार्थस्तु प्रार्थनयापि पश्चात् समाश्रेयः इत्यर्थः[4] ॥ ११ ॥

NOTES ON MALLI

1. He says न etc., with the thought that this undertaking is for the good of the world and is not indeed tainted by selfishness. 2. See *Charcha.* 3. यङ् is attached to imply censure by "लप—" *(Charcha).* लुक is the augment of the अभ्यास by "जप—" *(Charcha).* 4. The sense is—Let us then march against *Chaidya,* Partha can be pacified afterwards by entreaties.

Sara—नेयं मम स्वार्था प्रवृत्तिः। लोकमयं पीड़यति इत्येवायमुत्सादनीयः ॥११॥

CHARCHA

1. दूये—दू+लट् ए। दूयते, दुदुवे, दविष्यते, अदविष्ट।

2. सात्वती &c.—सत्वत् was an uncle of Hari's father. सत्वतः अपत्यं स्त्री इति सत्वत्+अञ्+ङीप् सात्वती। She was an aunt of Hari. तस्याः सूनुः। It does not appear becoming to speak of one's uncle or aunt by name. सात्वत however is often used for यादव। Comp. "सुचिरं सह सर्वसात्वतैः" where सर्वसात्वतैः means सर्वयादवैः। The epithet सात्वती may therefore be applied to any girl of the यादव race. Thus interpreted, सात्वतीसूनुः means "son of a girl of the यादव family" which involves no breach of decorum.

3. यत्—Malli. takes this as an अव्यय meaning यस्मात्। This requires the mention of तस्मात् also, because यद् and तद् are correlatives. But as तस्मात् does not occur in the verse, Malli. adds "ततः इति शेषः"। Those who are not satisfied with this may construe as (अहम्) न दूये यत् सात्वतीसूनुः मह्यमपराध्यति placing यत् in the उत्तरवाक्य। The two sentences are अहं न दूये and यत् सात्वती etc.

4. मह्यम्—चतुर्थी owing to अपराध्यति। The rule in full is "क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः"। अपराध towards Hari is not possible without कोप towards him. Hence मह्यम् in the ४र्थी।

5. अपराध्यति—अप+राध (दिवादि अकर्मक)+लट् तिप्। राध्यति, रराध, रात्स्यति, अरात्सीत्।

6. दन्दह्यते—दह+यङ् भावगर्हायाम् दन्दह्यते viciously burns. दहति, ददाह, धक्ष्यति, अधाक्षीत्। The rule for यङ् is "लुपसदचरजपजभदहदशगृभ्यो भावगर्हायाम्"। भावगर्हा is "censure of the act". Now दह+यङ्=ददह्+य। Next नुक् (न्) is attached to the अभ्यास, *i. e.*, the first द by the rule "जपजभ—" (Malli.). This yields दन् दह य=दन्दह्य which is a सनाद्यन्तधातु। It takes the आत्मनेपद because it has dropped a ङ (ङित्), the rule being "अनुदात्तङित आत्मनेपदम्"।

7. दुःखाकरोति—दुःखेन योजयति प्रतिलोमाचरणेन पीड़यति इत्यर्थः; दुःख+डाच्+कृ+लट् तिप् दुःखाकरोति pains by misconduct. दुःख is what is technically called a गति। The rule is "ऊर्यादिच्विडाचश्च" (sl. 9). No समास owing to the prohibition "उपपदमतिङ्"।

8. *Voice.*—सूनुना अपराध्यते दूयते (मया) येन (भूयते) लोकः दन्दह्यायते अनुना अहं दुःखाक्रिये।

12. *What do you say?*

मम तावन्मतमिदं श्रूयतामङ्ग वामपि।
ज्ञातसारोऽपि खल्वेकः सन्दिग्धे कार्य्यवस्तुनि ॥ १२ ॥

Prak.—इदं तावत् मम मतम् [This indeed is my view]. Well then do as you propose—अङ्ग वाम् अपि श्रूयताम् [Well, let your views too be heard]. What is the good?—एकः खलु कार्य्यवस्तुनि सन्दिग्धे [Doubts arise when one comes to a decision unaided. So give me your views]. But you are such a careful reasoner —ज्ञातसारः अपि सन्दिग्धे [Even one who sees the essence of a thing hesitates when deciding alone]. 12.

Prose—तावत् मम मतम् इदम् [*Or*—इदं तावत् मम मतम्]; अङ्ग वाम् अपि श्रूयताम्। ज्ञातसारः अपि एकः कार्य्यवस्तुनि सन्दिग्धे खलु ॥ १२ ॥

Eng.—Provisionally this is my view [Or—This indeed is my view]; let yours too be heard. Verily, even one to whom the best course is known, alone, hesitates in matters to undertake. 12.

Beng.—আমার মত বলিলাম, এক্ষণে আপনাদের মত শুনিতে চাই। যিনি সবই জানেন তিনিও একা যে সিদ্ধান্ত করেন তাহাতে সন্দিহান হইয়া থাকেন। ১২।

Expl.—See *Prak.* above.

Malli.—स्वमतं निगमयन्[1] परमतं शुश्रूषुः पृच्छति ममेति । 'तावत्' भवन्मत-श्रवणपर्यन्तमित्यर्थः 'मम मतम् इदम्'। 'अङ्ग' इति आमन्त्रणे अव्ययम् ["अथ सम्बोधनार्थकाः । स्युः प्याट् पाडङ्ग हे हे भोः" इत्यमरः] 'वां' युवयोः ["युष्मदस्मदोः षष्ठीचतुर्थी—" इत्यादिना वामादेशः] मतं 'श्रूयताम्' [विधौ लोट्]। तदपि मया श्रोतव्यम् अन्यथा सन्देहानिवृत्तेः इति भावः। विदुषस्ते कुतः सन्देहः ? तत्राह— 'ज्ञातसारः' ज्ञाततत्त्वार्थः 'अपि एकः' एकाकी 'कार्य्यवस्तुनि' कर्त्तव्यार्थे 'सन्दिग्धे' संशेते[2] । 'खलु' निश्चये। अतो ममापि सन्दिह्यते इत्यर्थः [दिह उपचये। कर्त्तरि लट्। बत्वधत्वे। सामान्येन विशेषसमर्थनरूपः अर्थान्तरन्यासः[3]]॥ १२ ॥

NOTES ON MALLI

1. बोधयन्। 2. Hesitates, doubts, 3. अर्थान्तरन्यास of the kind in which the particular is supported by the general.

Sara—उक्तं मम मतं किन्तु नैतन्निःसन्देहम्। युवामपि मतं ब्रूतम् ॥ १२ ॥

CHARCHA

1. मम—शेषे षष्ठी related to मतम्। This is better than "क्तस्य च वर्त्तमाने" इति षष्ठी (See under मतम)।

2. तावत्—अव्यय implying अवधि, *i. e.*, भवन्मतश्रवणपर्य्यन्तम्—until I have your views (Malli). We may also take it अवधारणे construing इदं तावत् मम मतम्—This indeed is my view.

3. मतम्—मन+क्त भावे मत view. *Or* मन्+क्त कर्मणि वर्त्तमाने मत wished, desired ; construe इदं मम मतम्=इदं मया मन्यते। The former is better, because श्रूयतामङ्ग वामपि has मतम् understood in it and मतं श्रूयताम् is meaningless if मतम् has क्त in the वर्त्तमानकाल।

4. श्रूयताम्—श्रु+लोट् ताम् कर्मणि। शृणोति, शुश्राव, श्रोष्यति, अश्रौषीत्। Malli. has विधौ लोट्। But विधि is *command* which is incompatible, coming from a junior to his seniors. Better say—प्रार्थनायां लोट्।

5. वाम्—The rule for वाम् in place of युवयोः &c. is "युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोः वांनावौ"—युष्मद् and अस्मद् in the dual of षष्ठी, चतुर्थी and द्वितीया become वाम् and नौ respectively.

6. ज्ञात &c.—सृ+घञ् भावे सार essence स्थिरांश। ज्ञातः सारः अनेन, बहु—।

7. सन्दिग्धे—सम+दिह + लट् ते। देग्धि—दिग्धे, दिदेह—दिदिहे, धेक्ष्यति—०, अधिक्षत्—अदिग्ध—अधिक्षत। Here the steps indicated by Malli. are, first, घत्व, *i. e.*, दिह+ते=दिघ+ते। This is by "दादेर्धातोर्घः"। Next we have धत्व, *i. e.*, दिघ्+ते=दिघ्+धे=दिग्धे by सन्धि। The rule for धत्व is "झषस्तथोर्धोऽधः"।

8. कार्य्ये &c.—कृ+ण्यत् कर्मणि कार्य्य what is to be done. कार्य्यं वस्तु, कर्मधा—। तस्मिन्। विषयाधिकरणे ७मी।

9. *Voice*— …मतेन अनेन (श्रूयते)…शृणवानि। ज्ञातसारेण अपि एकेन…सन्दिह्यते।

13. *Here Madhava stopped.*

यावदर्थपदां वाचमेवमादाय माधवः।
विरराम महीयांसः प्रकृत्या मितभाषिणः॥ १३॥

Prak.—माधवः विरराम [Madhava now stopped]. He did not say much—महीयांसः प्रकृत्या मितभाषिणः [Those who are really great, do not talk much]. But they must make themselves intelligible—एवं यावदर्थपदां वाचम् आदाय विरराम [What he said, as above, was enough to convey the sense. Why then should he talk more ?]. 13.

Prose—माधवः यावदर्थपदाम् एवं वाचम् आदाय विरराम। महीयांसः प्रकृत्या मितभाषिणः। *Or* place एवम् before यावदर्थपदाम् ॥ १२ ॥

Eng.—Thus having delivered his speech with words just enough for the sense, Madhava stopped. The great are naturally of measured speech. 13.

Beng.—এইরূপে অভিপ্রায় প্রকাশের জন্য যতটুকু আবশ্যক তন্মাত্র বলিয়া হরি বিরত হইলেন। মহতেরা স্বভাবতঃই মিতভাষী হইয়া থাকেন.॥ ১৩ ॥

Expl.—Thus having said barely enough to convey the sense Hari stopped. The really great do not waste words. Also see *Prak.* above. 13.

Malli.—यावदिति। 'माधवः' इति यावान् अर्थः यावदर्थम् ["यावदवधारणे" इत्यव्ययीभावः]। 'यावदर्थं पदानि' यस्याः ताम् अभिधेयसम्मिताक्षरामित्यर्थः 'एवम्' उक्तप्रकारेण 'वाचम् आदाय' गृहीत्वा उक्त्वा इत्यर्थः 'विरराम' तूष्णीमास ["व्याङ्परिभ्यो रमः" इति परस्मैपदम्]। तथाहि 'महीयांसः' उत्तमाः 'प्रकृत्या' स्वभावेन 'मितभाषिणः' भवन्तीति शेषः। वृथालापनिषेधादिति भावः। पूर्ववदलङ्कारः ॥ १२ ॥

Sara—इत्थं स्वल्पैरेवाक्षरैः स्वमतमावेद्य हरिर्विरराम। इयमेव महतां प्रकृतिर्यत् वृथा ते न जल्पन्ति ॥ १२ ॥

CHARCHA

1. यावत् &c.—यत् परिमाणमस्य इति यद् + वतुप् यावान् as much as. अर्थ sense. पद word यावान् अर्थः यावदर्थम् commensurate to the sense, अव्ययी—। यावदर्थं पदानि यस्याः or यस्याम् इति यावदर्थपदा having as much of words as of sense, बहु—। ताम्। Qual. वाचम्। The अव्ययी—is by the rule "यावदवधारणे"—यावत् leads in an अव्ययी—when it implies measurement. "अवधारणम् इयत्तापरिच्छेदः" इति वृत्तिकारः। Here there are two peculiarities—(1) There is no अव्यय in the compound though the samasa is an अव्ययीभाव।

Comp. सप्तगोदावरम्। (2) The विग्रह is स्वपद though the case is one of नित्यसमास। By अर्थ is meant the drift of the entire speech. Hence the अर्थ was *one* only, though the पदs were many. How can it be said then that there is इयत्तापरिच्छेद here? The compound cannot be allowed if there is no इयत्तापरिच्छेद। We must not say that as *each* पद has its अर्थ, so there are as many अर्थs as there are पदs in the speech ; the speech is consequently यावदर्थपदा। For, then every speech, be it one of a मितभाषिन् or a बहुभाषिन्, becomes यावदर्थपदा and Hari's speech loses its distinctive character. We therefore propose the following alternatives :—(*a*) अर्थस्य अनतिक्रमः यावदर्थम्, अव्ययी—। तदस्ति एषु इति यावदर्थ + अच् मत्वर्थे यावदर्थानि। तादृशानि पदानि अस्याम्। (*b*) अर्थस्य अनतिक्रमः यावदर्थम्, अव्ययी—। यावदर्थं पद्यते इति यावदर्थ + पद + अच् कर्त्तरि स्त्रियाम यावदर्थपदा।

2. आदाय—आ + दा + ल्यप् Having taken up.

3. माधवः—मा is लक्ष्मी। धव is स्वामिन्। मायाः धवः, ६तत्—।

4. विरराम—वि + रम् + लिट् णल्। रमते, रेमे, रंस्यते, अरंस्त। The rule for the परस्मैपद means – रम takes the परस्मैपद when वि, आ or परि precede as an उपसर्ग। Thus विरराम, आरराम, परिरराम।

5. महीयांसः— अतिशयेन महान्त इति महत् + ईयसुन् very great.

6. प्रकृत्या—प्रकृष्टा कृतिरस्याः प्रकृतिः Nature, बहु—। ३या। प्रकृत्यादि ३या।

7. मितभाषिणः—मा + क्त कर्मणि मित measured. मितं भाषितुं शील-मेषाम् इति मित + भाष् + णिनि कर्त्तरि of measured speech, उपपदतत—।

8. *Voice*—माधवेन ··विरेमे। महीयोभि ··मितभाषिभिः (भूयते)।

14. *Now spoke Rama.*

ततः सपत्नापनयस्मरणानुशयस्फुरा।

ओष्ठेन रामो रामोष्ठबिम्बचुम्बनचुञ्चुना॥ १४॥

Prak.—ततः रामः (जगाद) [Next spoke Rama]. How did he carry himself?—सपत्नापनयस्मरणानुशयस्फुरा ओष्ठेन [His lower lip

quivered in wrath as memories of past wrongs by enemies rushed up to his mind]. 14.

Prose—ततः सपत्नापनयस्मरणानुशयस्फुरा रामौष्ठबिम्बचुम्बनचुञ्चुना ओष्ठेन (उपलक्षितः) रामः (जगाद) ॥ १४ ॥

Eng.—Now spoke Rama with his lips quivering in regret (*Or*—wrath) at the memory of the wrongs done by the enemy.

Beng.—অতঃপর রাম বলিলেন। শত্রুকৃত দৌরাত্ম্যের কথা মনে পড়াতে ক্রোধে তাঁহার ওষ্ঠ কম্পিত হইতে লাগিল ॥ ১৪ ॥

Expl.—See *Prak.* above.

Malli.—अथ अष्टभिः कुलकेन[1] रामं वर्णयन् तद्वाक्यमवतारयति तत इति। 'ततः रामः' जगाद इत्युत्तरेण अन्वयः। 'सपत्नः' रिपुः ["रिपौ वैरिसपत्नारि—" इत्यमरः] तस्य 'अपनयः' अपकारः तस्य 'स्मरणेन' यः 'अनुशयः' पश्चात्तापः[2] ["भवेदनुशयो द्वेषे पश्चात्तापानुबन्धयोः" इति विश्वः] तेन स्फुरतीति अनुशयस्फूः। तेन—स्फुरा। ओष्ठौ बिम्बमिव इत्युपमितसमासः। रामायाः ओष्ठबिम्बस्य चुम्बनेन वित्तः 'रामौष्ठबिम्बचुम्बनचुञ्चुः' ["तेन वित्तश्चुञ्चुप्चणपौ" इति चुञ्चुप् प्रत्ययः। "ओत्वोष्ठयोः समासे वा पररूपं वक्तव्यम्"] तेन 'ओष्ठेन' उपलक्षितः। समरसुरतयोः समरसः इति भावः। उपमानुप्रासयोः संसृष्टिः ॥ १४ ॥

NOTES ON MALLI

1. कुलक is a connected group of more than four verses. "द्वाभ्यां युग्ममिति प्रोक्तं त्रिभिः श्लोकैर्विशेषकम्। कलापकं चतुर्भिः स्यात् तदूर्ध्वं कुलकं मतम् ॥" 2. Regret.

Sara—ततः कोपेन वेपमानाभ्यामोष्ठाभ्यां रामो जगाद।

CHARCHA

1. सपत्न &c.—समानः पतिरस्याः इति समान+पति स्त्रियाम्=स+पत्न् स्त्रियाम्=सपत्नी a co-wife. सपत्नी इव इति सपत्नी+अ सदृशार्थे सपत्नः like a co-wife. यथा सपत्नी दुःखहेतुः तथा रिपुरित्यर्थः। The Vrittikara however thinks that सपत्न is a primitive word without derivation

meaning a शत्रु। "सपत्नशब्दः शत्रुपर्य्यायः शब्दान्तरम् अव्युत्पन्नमेव"—*Kasika.* अप+नी+अच् भावे अपनय misdeed. अनु+शी+अच् भावे अनुशय anger, regret. सपत्नस्य अपनयाः, ६तत्—। तेषां स्मरणम्, ६तत्—। तेन तस्य वा अनुशयः, ३तत्—or ६तत्—। तेन स्फुरतीति सपत्नापनयस्मरणानुशय+स्फुर+क्विप् कर्त्तरि सपत्नापनयस्मरणानुशयस्फूः, उपपदतत्—। तेन। The प्रातिपदिक is सपत्नापनयस्मरणानुशयस्फुर्। Decline—स्फूः स्फुरौ स्फुरः। स्फूर्भ्याम्। स्फूर्षु। Note that in अपनयानां स्मरणम् the षष्ठी is *not* शेषे but कृद्योगे कर्मणि। The षष्ठी समास is not here available with शेषषष्ठी ("अधीगर्थदयेशां कर्मणि")।

2. ओष्ठेन—Malli. adds उपलक्षितः। He takes "इत्थम्भूतलक्षणे तृतीया"। Of what is the ओष्ठ a लक्षण? तथाविधः ओष्ठः रामगताया अधीरताया उपलक्षणम्। Such lips indicate temper; hence, lacking coolness, Rama was unfit to offer counsel. The lip indicated it. Thus the lip is an इत्थम्भूतलक्षण and takes तृतीया।

3. *Voice*— …रामेण (जगदे)।

15. *This was an interruption to Uddhava.*

विवक्षितामर्थविदस्तत्क्षणप्रतिसंहृताम्।
प्रापयन् पवनव्याधेर्गिरमुत्तरपक्षताम्॥ १५॥

Prak.—पवनव्याधेः गिरम् उत्तरपक्षतां प्रापयन् जगाद [By speaking now, Rama made Uddhava speak last and thus speak out the decision]. Was Uddhava such an adept?—अर्थविदः पवनव्याधेः [Uddhava knew how rightly to weigh matters, however complicated they were]. He should then have preceded Rama—विवक्षितां पवनव्याधेः गिरम् [Uddhava was going to speak out]. Why did he stop then?—तत्क्षणप्रतिसंहृतां पवनव्याधेः गिरम् [But when Balarama stood up, Uddhava checked himself]. 15.

Prose—विवक्षितां तत्क्षणप्रतिसंहृताम् अर्थविदः पवनव्याधेः गिरम् उत्तरपक्षतां प्रापयन् (रामो जगाद)॥ १५॥

Eng.—Giving the character of the final alternative to the speech of *Pavanavyadhi*, the adept at counsel, which was about to be said but was instantly checked. 15.

Beng.—কার্য্যজ্ঞ উদ্ধবও সেই সময়ে বলিতে ইচ্ছুক হইয়াছিলেন। তিনি তাঁহার বক্তব্য স্থগিত রাখিলেন। উহা পরে বলরামের বাক্যের উত্তর পক্ষ হইয়া দাঁড়াইল ॥ ১৫ ॥

Expl.—Uddhava too was about to speak out. But he checked himself when he saw Balarama rise. Thus Uddhava's speech hereafter assumed the character of a final decision. Also see *Prak.* 15.

Malli.—विवचितामिति। 'विवचितां' वृद्धत्वाभिमानात् अग्रे वक्तुमिष्टाम् [वचेर्ब्रूञो वा सन्नन्तात् कर्मणि क्तः] 'तत्चणे' विवचाचणे एव इत्यविलम्बोक्तिः। 'प्रतिसंहृतां' रामानुरोधात् अनुरुद्धाम्[1] 'अर्थविदः' कार्य्यज्ञस्य अतएव[2] 'पवनव्याधेः' उद्धवस्य गिरम् उत्तरपचतां सिद्धान्तपचतां 'प्रापयन्'। स्वयम् असत्यचावलम्बित्वादिति भावः। अनेन रामस्य व्यग्रता उक्ता ॥ १५ ॥

NOTES ON MALLI

1. Checked. 2. अतएव goes with उत्तरपचताम् not with पवनव्याधेः।

Sara—उद्धवोऽपि विवचुरेवासीत् किन्तु रामं साग्रहं दृष्ट्वा स निवहृते।

CHARCHA

1. विवचिताम—वि+वच or ब्रू+सन्+क्त कर्मणि स्त्रियाम् विवचिता intended to be said. ताम्। He was the senior, hence he thought his was the first turn to speak.

2. अर्थविदः—अर्थ is वस्तु or विषय। अर्थं वेत्ति इति अर्थ+विद+क्विप् कर्त्तरि अर्थवित् one who knows his work, उपपदतत्—। तस्य। This shows that he was the right man to speak. Hence (Malli's अतएव) his speech, though now checked, became in the end the उत्तरपच।

3. तत्चण &c.—प्रति+सम्+हृ+क्त स्त्रियाम् प्रतिसंहृता lit. with drawn, hence *checked.* स एव चणः तत्चणः that very instant. कर्मधा—। तत्चणे प्रतिसंहृता checked forthwith, सुप्सुपा। ताम्। This

indicates decorum in Uddhava. Balarama was as short of temper as wanting in manners in ignoring the presence of his senior in the hall ; but Uddhava's coolness was equalled by his regard for etiquette. He *instantly* checked himself (इत्यविलम्बोक्तिः, Malli.).

4. प्रापयन्—प्र+आप्+णिच्+शतृ leading. It is गत्यर्थ।

5. पवनव्याधेः—पवनव्याधि is a proper name of उद्धव। The derivation of proper names is uncertain. The वाचस्पत्य however says that पवन is वातरोग, and Uddhava was so called because he was afflicted with it. पवनो व्याधिरस्य, बहु—। तस्य।

6. गिरम्—अणिकर्तृकर्म of प्रापयन् which is गत्यर्थ। Thus गीः उत्तरपक्षतां प्राप्नोति=रामः गिरम् उत्तरपक्षतां प्रापयति।

7. उत्तर &c.—उद्+तरप् उत्तर later, as contrasted with पूर्व earlier. But as the सिद्धान्त (*conclusion*) comes last, उत्तर here is सिद्धान्त conclusion. पक्ष alternative. ~~उत्तरः पक्षः~~ उत्तरपक्षः the alternative which is the conclusion, कर्मधा—(contrast पूर्वपक्ष)। तस्य भावस्तत्ता। ताम्। This is after सिद्धान्तपक्षताम् of Malli. We may also say उत्तर later. उत्तरः पक्षः—The later alternative, *i. e.*, the सिद्धान्त *conclusion* as distinguished from पूर्वपक्ष (Malli's असत्पक्ष). तत्ताम्। We should then say उत्तरपक्षतां सिद्धान्तताम्। (See sl. 22, उत्तरम्)।

8. *Voice.*— ...प्रापयता (रामेण जगदे)।

16. *His eyes rolled in drunkenness.*

घूर्णयन् मदिरास्वादमदपाटलितद्युती।
रेवतीवदनोच्छिष्टपरिपूततटे दृशौ ॥ १६ ॥

Prak.—दृशौ घूर्णयन् रामो जगाद [Rama spoke rolling his eyes]. Was he drunk ?—मदिरास्वादमदपाटलितद्युती दृशौ [His eyes were red from intoxication through imbibing liquor]. 16.

Prose—मदिरास्वादमदपाटलितद्युती रेवतीवदनोच्छिष्टपरिपूततटे दृशौ घूर्णयन् (रामो जगाद) ॥ १६ ॥

Eng.—Rolling his eyes whose tinge was turned pink by drunkenness through tasting liquor. 16.

Beng.—মদ্যপানে আরক্ত দুই চক্ষু ঘুরাইতে ঘুরাইতে রাম বলিলেন ॥ ১৬ ॥

Expl.—At the time, Rama was tipsy. His eyes were red with the fumes of liquor and rolled as he spoke. 16.

Malli.—घूर्णयन्निति। पुनः ? 'मदिरास्वादेन' मद्यपानेन यो 'मदः' तेन 'पाटलिता' ईषद्रक्तीकृता 'द्युतिः' ययोः ते 'रेवत्याः' देव्याः 'वदने' यत् 'उच्छिष्टं' मद्यलेपताम्बूलादि अधिचुम्बनसंक्रान्तमिति भावः तेन 'परिपूते' शुद्धे पुटे (? 'तटे' पुटे) ययोः ते 'दृशौ घूर्णयन्' भ्रामयन् इति मद्यविकारोक्तिः। [उच्छिष्टपरिपूतेत्यत्र—"रतिकाले मुखं स्त्रीणां शुद्धमाखेटके शुनाम्" इति स्मरणात्। उच्छिष्टस्य पावित्र्यजनकत्वविरोधस्य आभासत्वात् विरोधाभासोऽलङ्कारः। "आभासत्वे विरोधस्य विरोधाभास उच्यते" इति लक्षणात्] १६ ॥

Sara—मदेन रक्तनेत्रो रामो नयने घूर्णयन् जगाद।

CHARCHA

1. घूर्णयन्—घूर्ण + णिच् + शतृ कर्त्तरि घूर्णयन् causing to roll. घूर्ण is अकर्मक। घूर्णते—घूर्णति, जुघूर्णे—जुघूर्ण, घूर्णिष्यते—ति, अघूर्णिष्ट—अघूर्णीत्।

2. मदिरा &c.—मदिरा liquor. स्वद + घञ् भावे स्वाद taste. मद intoxication. पाटल red, pink. पाटला कृता इति पाटल + णिच् + क्त कर्मणि स्त्रियाम् पाटलिता turned red. द्युति tinge. मदिरायाः स्वादः, ६तत्—। तेन मदः, सुप्सुपा। तेन पाटलिता, ३तत्—। तादृशी द्युतिः अनयोः, बहु—। Qual. दृशौ।

3. दृशौ—पश्यति आभ्याम् इति दृश + क्विप् करणे दृशौ। ते। अणिकर्त्तृकर्म of घूर्णयन्। Thus दृशौ घूर्णेते (अकर्मक) = रामः दृशौ घूर्णयति।

4. *Voice*—...घूर्णयता (रामेण जगदे)।

17. *His breath was hot with anger.*

आश्लेषलोलुपवधूस्तनकार्कश्यसाक्षिणीम्।
म्लापयन्नभिमानोष्णैर्वनमालां मुखानिलैः॥ १७॥

Prak.—वनमालां म्लापयन् रामो जगाद [As he spoke, the garland that reached down to his knees, withered up]. Why ?—अभिमानोष्णैः मुखानिलैः म्लापयन् [Rama's breath was hot in anger and its touch caused the flowers in the garland to fade]. 27.

Prose—आश्लेषलोलुपवधूस्तनकार्कश्यसाक्षिणीं वनमालाम् अभिमानोष्णैः मुखानिलैः म्लापयन् (रामो जगाद) ॥ १७ ॥

Eng.—With breath hot in wrath, causing to fade the garland that reached down to his knees. 17.

Beng.—ক্রোধে তাঁহার মুখ হইতে উষ্ণবায়ু বহিতেছিল। তাহার স্পর্শে তাঁহার বনমালা ম্লান হইয়া গেল ॥ ১৭ ॥

Expl.—See *Prak* above.

Malli.—आश्लेषेति। पुनः ? 'आश्लेषे लोलुपायाः' आलिङ्गनलुब्धायाः 'वध्वाः स्तनयोः कार्कश्यस्य' काठिन्यस्य 'साक्षिणीम्' उपद्रष्ट्रीं नित्यं पीड्यमानामिति भावः ["साक्षाद्द्रष्टरि संज्ञायाम्" इति साक्षाच्छब्दात् इनिप्रत्ययः] 'वनमालाम् अभिमानोष्णैः' अहङ्कारतप्तैः 'मुखानिलैः' निःश्वासमारुतैः 'म्लापयन्' म्लपयन् [म्लायतेर्ण्यन्तात् लटः शत्रादेशः। "आदेच—" इत्यात्वे पुगागमः[1]। अम्लाने म्लान (? म्लानि) सम्बन्धादतिशयोक्तिः] ॥ १७ ॥

NOTES ON MALLI

1. See *Charcha.* 2. अतिशयोक्ति because fading is attributed to what did not fade.

Sara—क्रोधोष्णेन मुखमारुतेन तस्य वनमाला म्लाना जाता।

CHARCHA

1. म्लापयन्—म्लै + णिच् + शतृ causing to fade. Malli's steps are म्लै + णिच् = म्ला + णिच् by the rule "आदेच उपदेशेऽशिति"—Roots ending in ए, ऐ, ओ, औ in the धातुपाठ will end in आ when *about to take* an affix, but not if the affix drops a श। Next म्ला + णिच् = म्लाप् + णिच् the पुक being due to the rule "अर्त्तिह्री—" (See sl. 7, under स्नपिता)।

2. अभिमान &c.—अभिमन्यते अनेन इति अभि+मन+घञ् करणे भावे वा अभिमानः pride, hence *anger*. तेन उष्णाः, सुपसुपा। तैः।

3. वनमालाम्—वन्यते सेव्यते इति वन+घञ् कर्मणि स्त्रियाम् वना esteemed, prized. संज्ञापूर्वकत्वात् न वृद्धिः। वना माला वनमाला a much prized garland, कर्मधा—। It is a technical name for a garland that reaches down to the feet "आपादपद्मं या माला वनमालेति सा मता" इत्यमरटीका। ताम्। The Vachaspatya quotes "आजानुलम्बिनी माला सर्वर्त्तुकुसुमोज्ज्वला। मध्ये स्थूलकदम्बाढ्या वनमालेति कीर्त्तिता॥"

4. मुखानिलैः—मुखस्य अनिलाः मुखानिलाः the breath from the mouth, ६तत्—। तैः।

5. *Voice*— …म्लापयता (रामेण जगदे)।

18. *He turned red and perspired in anger.*

दधत् सन्ध्यारुणव्योमस्फुरत्तारानुकारिणीः।
द्विषद्द्वेषोपरक्ताङ्गसङ्गिनीः स्वेदविप्रुषः॥ १८॥

Prak.—स्वेदविप्रुषः दधत् रामो जगाद [So strong was his emotion that drops of perspiration stood on his body]. What kind of drops ?—सन्ध्यारुणव्योमस्फुरत्तारानुकारिणीः स्वेदविप्रुषः [They looked like stars appearing on the pink evening sky]. How so ?—द्विषद्द्वेषोपरक्ताङ्गसङ्गिनीः स्वेदविप्रुषः [Balarama had turned red all over in anger. The drops of sweat on his huge body, thus rendered pink, looked like stars on the ruddy sky at dusk]. 18.

Prose—सन्ध्यारुणव्योमस्फुरत्तारानुकारिणीः द्विषद्द्वेषोपरक्ताङ्गसङ्गिनीः स्वेदविप्रुषः दधत् (रामो जगाद)।

Eng.—Showing drops of sweat that stood on his body that was reddened by his ire at the enemy, and thus resembled stars appearing in the sky reddened at dusk. 18.

Beng.—ক্রোধে তাঁহার বিশাল দেহ আরক্ত হইল ও তাহাতে স্বেদবিন্দু দেখা দিল; যেন সন্ধ্যারাগে রঞ্জিত আকাশে তারকারাজি প্রকটিত হইল॥ ১৮॥

Expl.—See *Prak.* above.

Malli.—दधदिति। पुनः? 'सन्ध्यायाम् अरुणे व्योम्नि स्फुरन्तीः ताराः अनुकुर्वन्ति' इति तथोक्ताः। कुतः? 'द्विषतः' शत्रोः 'द्वेषेण' क्रोधेन 'उपरक्ते अङ्गे' वपुषि 'सङ्गिनीः' सक्ताः 'स्वेदविप्रुषः' स्वेदबिन्दून् ["पृषन्ति बिन्दुपृषताः पुमांसो विप्रुषः स्त्रियः" इत्यमरः] 'दधत्' दधानः ["नाभ्यस्ताच्छतुः" इति नुमभावः। उपमालङ्कारः]॥ १८॥

Sara—क्रोधरक्ते तस्य वपुषि सान्ध्ये गगने तारका इव स्वेदबिन्दवः शुशुभिरे॥ १८॥

CHARCHA

1. दधत्—धा + शतृ कर्त्तरि। We do not get दधत् because धा is an अभ्यस्त root and नुम् in connection with शतृ is prohibited after such roots by the rule "नाभ्यस्ताच्छतुः"। Comp. चकाशतम्, Canto I, sl. 8.

2. सन्ध्या &c.—सम्यक् ध्यायति परमात्मानम् अस्याम् इति सम् + ध्यै + अङ् अधिकरणे सन्ध्या both *dusk* and *dawn* and sometimes *noon* also. Comp. "करैस्त्रिसन्ध्यं विदधैर्दिशे नमः"—Canto I, sl. 46. Here *dusk*. स्फुर + शतृ कर्त्तरि स्फुरत् appearing, shining. सन्ध्यायाम् अरुणम् सन्ध्यारुणम्, सुप्सुपा (Malli.); or सन्ध्यया अरुणम्, सुप्सुपा। तादृशं व्योम, कर्मधा—। सन्ध्यारुणव्योम्नि स्फुरन्त्यः सन्ध्यारुणव्योमस्फुरन्त्यः, सुप्सुपा। तादृश्यः ताराः, कर्मधा—। ताः अनुकुर्वन्ति इति सन्ध्यारुणव्योमस्फुरत्तारा + अनु + कृ + णिनि कर्त्तरि साधुकारिणि स्त्रियाम् सन्ध्यारुणव्योमस्फुरत्तारानुकारिण्यः, उपपदतत्—। ताः। Qual. स्वेदविप्रुषः। Here सन्ध्यया अरुणम् is in better accord with द्वेषेण उपरक्तम् in the next epithet and is therefore preferable.

3. द्विषत् &c.—द्विषत् enemy (see sl. 1.). द्विष + घञ् भावे द्वेष anger. उप + रञ्ज + क्त कर्मणि उपरक्त reddened सञ्ज + घञ् भावे सङ्गः contact. द्विषतः द्वेषः, ६तत्—। तेन उपरक्तम् द्विषद्द्वेषोपरक्तम्, ३तत—। तादृशम् अङ्गम्, कर्मधा—। द्विषद्द्वेषोपरक्ताङ्गस्य सङ्गः। सः अस्ति आसाम् इति द्विषद्द्वेषोपरक्ताङ्गसङ्ग + इनि मत्वर्थे स्त्रियाम्। ताः। Qual. स्वेदविप्रुषः।

4. स्वेद &c.—स्विद (दिवादि) + घञ् भावे करणे वा स्वेद sweat. वि + प्रुष दाहे + क्विप् कर्त्तरि स्त्रियाम् विप्रुष् drop. स्वेदस्य विप्रुषः, ६तत्—। ताः। Usually विप्रुष् is जलकण।

5. *Voice*— ···दधता (रामेण जगदे)।

19. *His sable robe looked brown.*

प्रोल्लसत्कुण्डलप्रोतपद्मरागदलत्विषा ।
कृष्णोत्तरासङ्गरुचं विदधच्चौतपल्लवीम् ॥ १९ ॥

Prak.—कृष्णोत्तरासङ्गरुचं चौतपल्लवीं विदधत् रामो जगाद [As Rama spoke, his sable wrap bore the tinge of fresh mango leaves]. How so?—प्रोल्लसत्कुण्डलप्रोतपद्मरागदलत्विषा [As he spoke the strength of emotion caused his head to sway now this side and that side, again backward and forward. The pendants on his ears dangled and the big pieces of ruby set in them imparted their lustre to the dark wrap which then looked neither dark nor red but a mixture of the two and thus bore the shade of fresh mango leaves]. 19.

Prose—प्रोल्लसत्कुण्डलप्रोतपद्मरागदलत्विषा कृष्णोत्तराङ्गरुचं चौतपल्लवीं विदधत् (रामो जगाद) ॥ १९ ॥

Eng.—With the tinge of the flashing clusters (or pieces) of ruby set in his ear-drops, rendering the glow of his sable wrap look like that of fresh mango-leaves. 19.

Beng.—আবেগে রামের মস্তক কম্পিত হইতেছিল, কর্ণের কুণ্ডল দুলিতেছিল ও কুণ্ডলে নিবেশিত পদ্মরাগ মণিখণ্ডগুলির আভা তাঁহার নীলাম্বরে পড়িয়া উহাতে নূতন আম্রপত্রের আভা জন্মাইতেছিল ॥ ১৯ ॥

Expl.—See *Prak.* above.

Malli.—प्रोल्लसदिति । पुनः ? 'प्रकर्षेण उल्लसतां कुण्डलयोः प्रोतानां' स्यूतानां 'पद्मरागदलानां' माणिक्यसकलानां 'त्विषा' कान्त्या [प्रोतेति प्रपूर्व्वात् वेञः कर्मणि क्तः । यजादित्वात् सम्प्रसारणम्[1]] 'कृष्णोत्तरासङ्गः' नीलोत्तरीयम् ["द्वौ प्रावारोत्तरासङ्गौ समौ बृहतिका तथा । संव्यानमुत्तरीयञ्च" इत्यमरः] तस्य 'रुच' चूतपल्लवस्य इमां 'चौतपल्लवीं विदधत्' कृष्णलोहितमिश्रवर्णां (वर्णा) चूतपल्लव-

वद्भासां कुर्वन् इत्यर्थः ["धूम्रधूमलौ कृष्णलोहिते" इत्यमरवचनात् । अत्र अन्यदीयत्वायोगात् साद्दश्याक्षेपात् निदर्शनालङ्कारः[1]] ॥ १९ ॥

NOTES ON MALLI

1. प्रोत is got by attaching क्त in the कर्मवाच्य to वेञ् preceded by प्र । We have सम्प्रसारण because the root is of the यजादि class. (For further information see under इज्या, sl. 9). 2. Here the अलङ्कार is निदर्शना because resemblance is brought in, since the actual glow of one cannot pertain to another.

Sara—तस्य च नीलमम्बरं चलितयोः कुण्डलयोः पद्मरागभासा स्फुरितं सत् चूतपल्लवाभं जातम् ॥ १९ ॥

CHARCHA

1. प्रोल्लसत् &c.—प्र + उद् + लस् + शतृ कर्त्तरि प्रोल्लसत् flashing. प्र + वे + क्त कर्मणि प्रोत pierced बिद्ध ; hence *set.* दल piece खण्ड ; "दलमुत्सेधखण्डयोः" इत्यमरटीका। कुण्डलयोः प्रोतानि कुण्डलप्रोतानि, सुप्सुपा । पद्मरागस्य दलानि पद्मरागदलानि, ६तत। कुण्डलप्रोतानि पद्मरागदलानि, कर्मधा— । प्रोल्लसन्ति कुण्डलप्रोतपद्मरागदलानि, कर्मधा— । तेषां त्विट्, ६तत्— । तया । Here note that we have *two* कर्मधारय compounds instead of a single त्रिपदकर्मधा— । This is a necessity. कर्मधा—with more than two constituents is irregular, सुप्सुपा इत्येकत्वस्य विवक्षितत्वात ; अनेकमिति तु द्वन्द्वबहुव्रीह्योरेव ।

2. कृष्ण &c.—उद् + तरप् उत्तर higher. उत्तरे उर्द्धभागे पूर्वकाये इत्यर्थः आसज्यते इति उत्तर + आ + सञ्ज + घञ कर्मणि उत्तरासङ्गः wrap for the upper half of the body, उपपदतत— । कृष्णः उत्तरासङ्गः, कर्मधा— । तस्य रुक्, ६तत्— । ताम् । Balarama used to don sable garments.

3. विदधत्—वि + धा + शतृ &c. as in दधत्, sl. 18.

4. चौत &c. – चूत mango tree. चूतस्य पल्लवः चूतपल्लवः, ६तत— । तस्य इयम् इति चूतपल्लव + अण् + ङीप् स्त्रियाम् चौतपल्लवी । ताम् । Malli's चूतपल्लववद्भासा is apparently faulty, because वति is attached only when there is a क्रिया ("तेन तुल्यं क्रिया चेद्वतिः") and here no

क्रिया is seen. The fact is धूम्र itself includes a क्रिया, its derivation being धूमं रातीति धूम्रः पृषोदरादिः। Hence Malli's words imply चूतपल्लववत् धूमं राति which is in perfect order.

5. *Voice*— विदधता (रामेण जगदे)।

20. *He smelt of liquor.*

ककुद्मिकन्यावक्त्रान्तर्वासलब्धाधिवासया।
मुखामोदं मदिरया कृतानुव्याधमुद्वमन् ॥ २० ॥

Prak.—मुखामोदम् उद्वमन् रामो जगाद [As he spoke the fragrance of his mouth pervaded the hall]. What sort of fragrance ?—मदिरया कृतानुव्याधं मुखामोदम् [The fragrance was tainted by the smell of liquor]. Then it must have been a disagreeable odour—ककुद्मिकन्यावक्त्रान्तर्वासलब्धाधिवासया मदिरया कृतानुव्याधम् [Not at all ; He did not smell of ordinary liquor. His wife tasted it first and this imparted to it the fragrance of her own mouth]. 20.

Prose—ककुद्मिकन्यावक्त्रान्तर्वासलब्धाधिवासया मदिरया कृतानुव्याधं मुखामोदम् उद्वमन् रामो जगाद ॥ २० ॥

Eng.—Giving out the fragrance of his mouth which was associated with liquor that had acquired a fragrance by stay within the mouth of the daughter of Kakudmin. 20.

Beng.—কথা কহিতে রামের মুখের মদের গন্ধ চারিদিকে ছড়াইল। ঐ মদ রেবতী কর্তৃক পূর্বপীত হওয়াতে তাঁহার মুখের গন্ধে বাসিত ছিল ॥ ২০ ॥

Expl.—While he spoke he smelt of liquor that had acquired the flavour of Revati's mouth having been first tasted by her. Also see ***Prak.*** and ***Eng.*** above. 20.

Malli.—ककुद्मीति।—पुनः ? 'ककुद्मिकन्यायाः' रेवत्याः 'वक्त्रस्य अन्तः' अभ्यन्तरे 'वासेन' स्थित्या 'लब्धः अधिवासः' वासना यया तया तन्मुखसौरभवासितया इत्यर्थः ["संस्कारो गन्धमाल्याद्यैरधिवासनमुच्यते"] 'मदिरया कृतानुव्याधं' कृतसंसर्गं

प्रियागण्डूषगन्धिनमित्यर्थः ["व्यधजपोरनुपसर्गे" इत्यनुपसृष्टात् अप्प्रत्ययविधानात् उपसृष्टात् व्यधेर्घञ् प्रत्ययः[1]] 'मुखामोदं' स्वमुखगन्धविशेषम् ["आमोदः सोऽति-निर्हारी" इत्यमरः] 'उद्वमन्' उद्गिरन्' [अत्र मदिरारामसुखगन्धयोः (? मुखयोः) स्वगन्धतिरोधानेन रामामुखतद्गण्डूषमद्यगन्धस्वीकारात् तद्गुणयोः (? तद्गुणौ।) तत्र उत्तरस्य आत्मविशेषकत्वेन पूर्वसापेक्षत्वात् अङ्गाङ्गिभावेन सङ्करः। "तद्गुणः स्वगुणत्यागादन्योत्कृष्टगुणाहृतिः" इति लक्षणात्[2]] ॥ २० ॥

NOTES ON MALLI

1. अप् being enjoined by "व्यध—" when there is no उपसर्ग, we have घञ् here after व्यध with an उपसर्ग preceding. 2. Here मदिरा and रामसुख have acquired the गन्ध of रामामुख and तद्गण्डूषमद्य respectively at the sacrifice of their own गन्ध। Hence we have two तद्गुण Alamkaras. Of these again, the latter depends upon the former for its own improvement. Thus there is सङ्कर of the तद्गुणs, the relation being that of अङ्ग and अङ्गिन्। The definition is—"तद्गुण is the acquisition of the superior qualities of another at the sacrifice of one's own."

Sara—तस्य मुखात् तदा रेवत्या पुर्नपीताया मदिराया गन्धो निःसृतः।

CHARCHA

1. ककुद्मि &c.—ककुद्मिन् was king of कुशस्थली। On a certain occasion he with his daughter रेवती went to Brahman's place to attend a musical party. There he spent a long cycle of युगs that passed unnoticed by him and made no impression on the age of himself or of his daughter. In the meantime कुशस्थली changed hands several times until at last it came to the possession of कृष्ण who altered its name to द्वारवती। When at last ककुद्मिन् returned with his daughter, quite as young as they left, and saw the changes, he gave his daughter in marriage to Balarama and returned to the peaks of Meru for penance. वस्+घञ् भावे वास stay. अधि+वास (चुरादि, अदन्त)+घञ भावे अधिवास

purification, improvement, scenting &c. ककुभिन: कन्या, ६तत्—। तस्या वक्त्रम्, ६तत्—। तस्य अन्त: ६तत्—। ककुभिकन्यावक्त्रान्त: वास:, सुप्सुपा। तेन तस्मात् वा लब्ध:, सुप्सुपा। ककुभिकन्यावक्त्रान्तर्वासलब्ध: अधिवासो यया, बहु।—*Or* लब्ध: अधिवास: अनया लब्धाधिवासा, बहु—। ककुभिकन्यावक्त्रान्तर्वासेन वासाद्वा लब्धाधिवासा, सुप्सुपा। तया।

2. मुख &c.—आ समन्तात् मोदन्ते जना अनेन इति आ+मुद्+घञ् करणे आमोद: fragrance, especially far-reaching fragrance (अतिनिर्हारी—अतिदूरपाती)। मुखस्य आमोद:, ६तत्—। तम्।

3. कृत &c.—अनु+व्यध+घञ् भावे अनुव्याध contact, touch. कृत: अनुव्याध: अस्य अनेन वा कृतानुव्याध:, बहु—। तम्। Qual. मुखामोदम्।

4. उद्वमन्—उद्+वम्+शतृ lit. vomitting ; here *emitting.*

5. *Voice*—उद्वमता (रामेण जगदे)।

6. *Remark*—Malli's मदिरारामनुखगन्धयो: seems to be a copyist's slip. It is absurd to speak of मदिरागन्ध or राममुखगन्ध as having lost its गन्ध (स्वगन्धतिरोधान). What is गन्ध of a गन्ध ? The correct reading seems to be मदिराराममुखयो:। Another evident slip, also of copyists, is तद्गुणयोस्तत्र which disconnects तत्र। तत्र कुत्र ? No answer is available from what we have before us. I propose to read "रामामुखतद्गण्डूषमद्यगन्धस्वीकारात् तद्गुणौ। तत्र &c." If we ask now "तत्र कुत्र" the answer is obvious—तत्र तद्गुणद्वये which is perfectly intelligible.

21. *His white teeth stood exposed as he spoke.*

जगाद वदनच्छद्मपद्मपर्य्यन्तपातिन:।
नयन् मधुलिह: श्वैत्यमुदग्रदशनांशुभि:॥ २१॥

Prak.—मधुलिह: श्वैत्यं नयन् रामो जगाद [While he spoke the black-bees were turned white]. Whence came black-bees there ?—वदनच्छद्मपद्मपर्य्यन्तपातिन: मधुलिह: [Rama's face was a veritable lotus. Black-bees were attracted by its fragrance and hovered about it. These he rendered white]. How could he do so ?—उदग्रदशनांशुभि: [He tinged them white by the brilliant rays of his teeth]. 21.

Prose—वदनच्छद्मपद्मपर्य्यन्तपातिनः मधुलिहः उदग्रदशनांशुभिः श्वैत्यं नयन् (रामः) जगाद ॥ २१ ॥

Eng.—Spoke imparting, with the brightness of his teeth [*Or*—with the teeth of which the tips became exposed], whiteness to black-bees that hovered at the sides of the lotus in the guise of his face. 21.

Beng.—রামের সুগন্ধি মুখপদ্মের চারিদিকে ভ্রমর উড়িতেছিল। বলিবার সময়ে দন্তের প্রভায় সেই ভ্রমরগুলি শ্বেতবর্ণ হইয়া গেল ॥ ২১ ॥

Expl.—Attracted by the fragrance, black-bees kept hovering round his face. These were tinged white by the gleam of the Rama's white teeth which were exposed as he spoke.

Malli.—जगादेति। 'वदनम्' एव 'छद्म' कपटं यस्य तत् 'पद्मं' वदनमेव पद्ममित्यर्थः। छद्मशब्देन असत्यत्वप्रतिपादनरूपः अपह्नवः[1], तस्य 'पर्य्यन्तपातिनः' प्रान्तसञ्चारिणः मधु लिहन्तीति 'मधुलिहः' तान् मधुपान् [क्विप्] 'उदग्रैः' उच्छ्रितैः 'दशनांशुभिः श्वैत्यं' धावल्यं 'नयन्' एवं 'जगाद' [तद्गुणालङ्कारः। तस्य मधुपसन्निधापकवदनापह्नवसापेक्षत्वात् तेन सङ्करः[2]। कुलकम्[3] ॥ २१ ॥

NOTES ON MALLI

1. By the word छद्म is introduced अपह्नवालङ्कार which establishes fictitiousness. 2. The अलङ्कार is तद्गुण। It depends upon the अपह्नव of वदन to attract bees. Hence there is सङ्कर of two. 3. Thus far is the कुलक (Sl. 14).

Sara—तदा कमलभ्रान्त्या ये मधुकरास्तस्य वदनप्रान्तं प्राप्ताः ते तु दशनप्रभाभिः सिता जाताः ॥ २१ ॥

CHARCHA

1. जगाद—गद + लिट् णल्। गदति, गदिष्यति, अगदीत्—अगादीत्।

2. वदन &c.—छद्मन् disguise. अन्त boundary. परिगतो अन्तम् पर्य्यन्तः skirts, प्रादितत्—। वदनं छद्म अस्य वदनच्छद्म having the disguise of a face, बहु—। तदेव पद्मम्, कर्मधा—। तस्य पर्य्यन्तः, ६तत्—। तस्मिन्

साधु पतन्ति इति वदनच्छद्मपद्मपर्य्यन्त+पत+णिनि साधुकारिणि कर्त्तरि, उपपद-तत्—। तान्।

3. नयन्—नी+शतृ कर्त्तरि leading. The root is द्विकर्मक।

4. मधुलिहः—मधु लिहन्ति इति मधु+लिह+क्विप् कर्त्तरि, उपपदतत्—। तान्। Decline मधुलिट् मधुलिहौ &c. मधुलिट्सु—लिट्त्सु। प्रधानकर्म of नयन्।

5. श्वैत्यम्—श्वेतस्य भाव इति श्वेत+ष्यञ् भावे। तत्। अप्रधानकर्म of नयन्।

6. उदग्र &c.—उन्नतानि अग्राणि एषाम् उदग्राः pointed, hence *keen*, mighty, बहु—। *Or* उन्मुक्तानि अग्राणि एषाम् उदग्राः whose tips are exposed, बहु—। दशनानाम् अंशव, the brilliance of the teeth, ६तत्—। उदग्राः दशनांशवः the mighty lustre of the teeth, कर्मधा—। *Or* उदग्राः दशनाः the teeth with the tips exposed, कर्मधा—। उदग्रदशनानाम् अंशवः the brilliance of the exposed teeth, ६तत्—। तैः।

7. *Voice*— ...नयता (रा‌ज्ञा) जगदे।

8. *Remark*—Black-bees in the council-hall sound very strange. The propriety of the verse seems questionable.

22. *Let us act as Hari suggests.*

यद्वासुदेवेनादीनमनादीनवमीरितम्।
वचसस्तस्य सपदि क्रिया केवलमुत्तरम्॥ २२॥

Prak.—तस्य वचसः केवलम् उत्तरं सपदि क्रिया [After that speech, the only thing to follow is the instant adoption of the policy it advocates]. Which speech do you mean ?—वासुदेवेन यत् ईरितं तस्य वचसः [Of course I mean the speech just delivered by Vasudeva]. Why are you so enamoured of it ?—अदीनम् अनादीनवम् ईरितम् [It was a bold speech, but not incautious as bold speeches usually are. On the contrary it is faultless and has everything to recommend it for instant adoption without any discussion]. 22.

Prose—वासुदेवेन अदीनम् अनादीनवं यत् ईरितं तस्य वचसः सपदि क्रिया केवलम् उत्तरम्॥ २२॥

Eng.—Of the spirited and faultless speech delivered by the son of Vasudeva, the only sequel is instant execution. 22.

Beng.—হরির কথা গুলি তেজস্বী ও নির্দ্দোষ, এতে আর বিচার কি, বা এর উত্তর কি ? একমাত্র উত্তর অবিলম্বে তদনুযায়ী কার্য্য করা ॥ ২২ ॥

Expl.—See *Prak.* and *Eng.* above.

Malli.—रामो जगाद इत्युक्तम् । किं तदित्याकाङ्क्षायामाह यदिति । 'वासुदेवेन' न दीनमिति 'अदीनम्' अकातरं न आदीनवः अस्य इति 'अनादीनवं' निर्दोषम् ["दोष आदीनवो मतः" इत्यमरः] 'यत्' वचः 'ईरितम्' उत्तिष्ठमानस्तु पर इत्यादि पक्षमाश्रित्य यदुक्तमित्यर्थः 'तस्य वचसः सपदि[1] क्रिया केवलं' सद्योऽनुष्ठानमेव 'उत्तरम्'[2] । सिद्धान्तस्यैव उक्तत्वात्[3] इति भावः ॥ २२ ॥

NOTES ON MALLI

1. तत्क्षणम् instantly. 2. प्रतिवचनम् answer. *Or*—अनन्तरभावि sequel. 3. Because the decision itself has been spoken.

Sara—कृष्णोक्तम् ओजस्वि च अनवद्यञ्च, किं तत्र विचार्य्यताम् ? तदेव अविलम्बितं नः कार्य्यमधुना ॥ २२ ॥

CHARCHA

1. वासुदेवेन—वसुदेव was Hari's father. वसुदेवस्य अपत्यं पुमान् इति वसुदेव+अण् वासुदेवः । Some also say—वसतीति वस्+उण् कर्त्तरि (औणादिक) वासुः resident. वासुश्चासौ देवश्च, कर्मधा— । "सर्व्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः । ततोऽसौ वासुदेवेति विद्वद्भिः परिगीयते ॥"—*Vishnupurana.* तेन ।

2. अदीनम्—दीङ् क्षये+क्त कर्त्तरि दीनम् mean. न दीनम् spirited, नञ्तत्— । तत् ।

3. अनादीनवम्—आ+दीङ् क्षये+क्त कर्त्तरि आदीनम् very mean. आदीनं यथा तथा वाति सर्व्वतो वहति इति आदीन+वा+क कर्त्तरि आदीनवः fault, उपपदतत्— । अविद्यमानः आदीनवः अस्मिन् अनादीनवम् faultless, बहु— । Qual. यत् which refers to वचः understood.

4. ईरितम्—ईर (चुरादि) + णिच् स्वार्थे + क्त कर्मणि uttered.
5. सपदि—अव्यय। Qual. क्रिया।
6. क्रिया—कृ + श भावे execution अनुष्ठानम्।
7. केवलम्—Alone. Qual. उत्तरम्।
8. उत्तरम्—उत्तीर्य्यते अनेन इति उद् + तॄ + अप् करणे उत्तरम् reply. *Or* उद् + तरप् अतिशायने उत्तरम् sequel. Either sense will suit. The statement of a question is known as पूर्वपक्ष—the first proposition—and its solution is called उत्तरपक्ष—the subsequent statement, the *sequel.* पूर्व and उत्तर are antithetical. Vasudeva's statement is the पूर्वपक्ष। Balarama says there is no उत्तरपक्ष to it, because the उत्तरपक्ष discusses with a view to arrive at the solution—the decision. Here the decision itself is before us (सिद्धान्तस्यैव उक्तत्वात्—Malli.) in the पूर्वपक्ष, how then can there be any उत्तरपक्ष to it ? Only act up to it at once and you have the उत्तरपक्ष।
9. *Voice*—वासुदेव ··ईरितवान् ··क्रियया केवलेन उत्तरेण (भूयते)।

23. *He has put the whole thing in a nut-shell.*

नैतल्लघ्वपि भूयस्या वचो वाचातिशय्यते।
इन्धनौघधगप्यग्निस्त्विषा नात्येति पूषणम् ॥ २३ ॥

Prak.—एतत् वचः न अतिशय्यते [It is impossible to improve upon this speech]. Well he said but a few words—लघु अपि भूयस्या वाचा न अतिशय्यते [His words were few ; yet they can not be surpassed by even a volume of words]. How is that ?—अग्निः त्विषा पूषणं न अत्येति [Can fire surpass the sun in brilliance ?]. If it is a big fire ?—इन्धनौघधक् अपि अग्निः [Be it as big as it may, even burning a veritable hill of fuel, fire cannot surpass the sun in brilliance].

Prose—लघु अपि एतत् वचः भूयस्या [*Or*—लघु एतत् वचः भूयस्या अपि] वाचा न अतिशय्यते। इन्धनौघधक् अपि अग्निः त्विषा पूषणं न अत्येति ॥ २३ ॥

Eng.—This speech though short cannot be surpassed by

any longer speech. Fire, even if lighting an immense heap of fuel, does not transcend the sun in brilliance. 23.

Beng.—হরি অল্পই বলিয়াছেন। কিন্তু অনেক বলিয়াও ইহা অপেক্ষা অধিক বলিতে পারা যায় না। কাষ্ঠের স্তূপ করিয়া তাহাতে অগ্নি দিলেও সে অগ্নি দীপ্তিতে সূর্য্যকে অতিক্রম করিতে পারে না॥ ২৩॥

Expl.—See *Prak.* and *Eng.* above.

Malli.—अथ तदेव प्रतिपादयिष्यन् अनन्यातिशयतया उपस्करोति नैतदिति [1]। 'लघु' संक्षिप्तम् 'अपि एतत् वचः भूयस्या' बहुतरया विस्तृतया अपि इत्यर्थः [''द्विवचन-विभज्य—'' इत्यादिना ईयसुनि ''बहोर्लोपो भू च बहोः'' इति ईकारलोपो बहोश्च भूरादेशः [2]] 'वाचा न अतिशय्यते' न अतिरिच्यते। गुर्वर्थत्वादिति भावः [शीङः कर्मणि लटि यक्। ''अयङ् यि क्ङिति'' इति अयङादेशः [3]]। तथाहि इन्ध-नौघान् दहतीति 'इन्धनौघधक्' काष्ठराशिदाहकः भूयान् 'अपि' इत्यर्थः [क्विपि घत्व धत्वे (?) भष्भावः [4]] 'अग्निः त्विषा' प्रभया 'पूषणं' सूर्य्यम् अल्पीयांसमपि इति भावः 'न अत्येति' न अतिक्रामति। तेजसः प्रभावत्त्वमिव वचसः अर्थवत्त्वम् अलङ्घ्यत्वहेतु-[5]रित्यर्थः [अत्र समानधर्मबिम्बप्रतिबिम्बितया दृष्टान्तालङ्कारः [6] ॥ २३ ॥

NOTES ON MALLI

1. Going to prove this very thing, he extols it by नैतत् &c. saying that it cannot be excelled by anything else. अन्येन अतिशयः अन्यातिशयः surpassing by another; अविद्यमानः अन्यातिशयः अस्य अनन्यातिशयः। तस्य भावस्तया। करणे तृतीया। अनन्यातिशयतागुणेन उपस्करोति इत्यर्थः। 2. ईयसुन् coming in by ''द्विवचन—'' ई is elided and बहु becomes भू by ''बहोः—'' (*Char.*). 3. यक् is attached to शी with लट् in the कर्मवाच्य। अयङ् is substituted by ''अयङ्—'' (*Char.*). 4. We have घत्व and धत्व after क्विप् has been attached. The latter is भष्भाव (*Char.*). 5. तेजस् (sun) cannot be excelled, because it is प्रभावत् (source of a mighty lustre), so वचस् cannot be excelled because it is अर्थवत् (full of significance.) 6. Here the अलङ्कार is दृष्टान्त, because the समानधर्म is reflected (*i. e.*, not the *same* in the two statements).

Sara—सत्यं स्वल्पमेवोक्तं तेन। इतरस्तु प्रपञ्चयन्नपि नाधिकं वक्तुं क्षमः।

CHARCHA

1. भूयस्या—अतिशयेन बह्वी इति बहु+ईयसुन्+ङीप् स्त्रियाम्=भू+ईयसुन्+ङीप्=भूयसी longer, तया। Qual. वाचा। The rule "बह्वी—" means that ईयसुन् drops ई when after बहु which again becomes भू।

2. वाचा—अनुक्ते कर्त्तरि ३या।

3. अतिशय्यते—अति+शी+लट् ते कर्मणि; उपसर्गवशात् सकर्मकत्वम्। The उपसर्ग changes the *sense* also. Comp. "उपसर्गेण धात्वर्थो बलादन्यत्र नीयते। प्रहाराहारसंहारविहारपरिहारवत्॥" The rule "अयङ्—" means that शी becomes शय् if य of an affix that has dropped क or ङ follows.

4. इन्धन &c.—इध्यते एभिः इति इन्ध+ल्युट् करणे इन्धनानि fuel. ओघ heap. इन्धनानाम् ओघः, ६तत—। तं दहतीति इन्धनौघ+दह+क्विप् कर्त्तरि इन्धनौघधक् burning a heap of fuel. उपपदतत्—। The प्रातिपदिक is इन्धनौघदह्। In the nom. sing. we get इन्धनौघदह्+सु=इन्धनौघदह्, the सु disappearing by "हल्ङ्याब्भ्यो दीर्घात् सुतिस्यपृक्तं हल्"। Next Malli. remarks "घत्वधत्वे"। By घत्व he means that दह् here becomes दघ् by the rule "दादेर्धातोर्घः"—In a root beginning with द and ending with ह, the latter becomes घ if at the end of a पद or if an अपञ्चम वर्गवर्ण follows. We have now इन्धनौघदघ्। Next comes Malli's धत्व, *i. e.*, दघ् becomes धघ् by the rule "एकाचो बशो भष् झषन्तस्य स्ध्वोः—In a धातु, the last part containing one vowel only will change its द into ध (or ग to घ, ड into ढ, ब into भ), if it has any, when स or ध्व follows or when the part is पदान्त। Now इन्धनौघधघ् optionally changes घ into क by the rule "वावसाने" yielding the forms धक् and धघ्। The last again becomes धग् by "झलां जशोऽन्ते"। Malli's additional remark "भष्भावः" is superfluous. भष्भाव is the ohange of द &c. into ध &c. by the rule "एकाचो—" as above. Hence this is already referred to by धत्व in "घत्वधत्वे"। Decline धक्—धग् दहौ दहः। दहम्। धग्भ्याम् धग्भिः। धक्षु।

5. त्विषा—त्विष् light. तया। There is nothing corresponding to this in the first half of the verse. अर्थेन may be supplied Thus वाच् corresponds to अग्नि, वचम् to पूषन्, अतिशयनक्रिया to अत्ययन-क्रिया, अर्थ to त्विष्। वाक् वचः अतिशेते अर्थेन corresponds to अग्निः पूषणस् अत्येति त्विषा।

6. अत्येति—अति+इ+लट् तिप्। एति, इयाय, एष्यति, अगात्।

7. पूषणम्—पूषण् तम। Decline पूषा पूषणौ &c. like गुणिन्।

8. *Voice*—...भूयसी वाक् न अतिशेते···दहा अग्निना···पूषा न अतीयते।

24. *Let me explain his words.*

संक्षिप्तस्याप्यतोऽस्यैव वाक्यस्यार्थगरीयसः।
सुविस्तरतरा वाचो भाष्यभूता भवन्तु मे ॥ २४ ॥

Prak.—अतः मे वाचः अस्य एव वाक्यस्य भाष्यभूताः भवन्तु [Let then my speech be but a commentary to this very speech]. What is the use of your commentary ?—संक्षिप्तस्यापि अर्थगरीयसः अस्य भाष्यभूताः [Hari's speech is concise, hence there are few that will understand its full significance. Yet it is full of meaning which I am going to unfold for the benefit of the less informed]. How would you do it ?—सुविस्तरतराः मे वाचः [The terseness of Hari's words baffles the ordinary intellect. I shall be more prolix to make Hari's meaning intelligible to you all]. 24.

Prose—अतः सुविस्तरतरा मे वाचः संक्षिप्तस्य अपि अर्थगरीयसः अस्य एव वाक्यस्य भाष्यभूताः भवन्तु ॥ २४ ॥

Eng.—So, of this very speech, pregnant of sense though condensed, let my words, more prolix, be like a commentary. 24.

Beng.—এই বাক্য সংক্ষিপ্ত কিন্তু ইহার অর্থ অতি গুরু। আমি সবিস্তর বলিব, উহা ইহারই ভাষ্য স্বরূপ হইবে ॥ ২৪ ॥

Expl.—I can say nothing new in my speech which will be

but an elaborate commentary to the terse but pregnant words of Hari. Also see *Prak.* above. 24.

Malli.—यदि हरिवचो नातिशय्यते अलं तर्हि तवापि वागारम्भेरत आह संक्षिप्तस्येति। 'अतः' हरिवचसः अनतिशयनीयत्वादेव 'सुविस्तरतराः' प्रपञ्चतराः ["प्रथने वावशब्दे" इति घञः प्रतिषेधे "ऋदोरप्" इत्यप्] 'मे वाचः संक्षिप्तस्य' अल्पाक्षरस्य 'अपि अर्थेन गरीयसः' सूत्रकल्पस्य इत्यर्थः ["अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्। अस्तोभमनवद्यञ्च सूत्रं सूत्रविदो विदुः[1] ॥" इति लक्षणात्] 'अस्य एव वाक्यस्य' नान्यस्य 'भाष्यभूताः' भाष्यैः समाः [नित्यसमासः। "क्ष्मादौ जन्तौ भूतं क्लीवं समेऽतीते त्रिषु" इति वैजयन्ती] व्याख्यानरूपा 'भवन्तु' इत्यर्थः। सूत्रव्याख्यानविशेषो भाष्यम् ["सूत्रस्थं पदमादाय वाक्यैः सूत्रानुसारिभिः। स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥"[2] इति]। मया तु तदेव विशेषप्रकाशनाय व्याख्यायते न तु अतिशयाय प्रत्याख्यायते इत्यदोषः[3] इत्यर्थः। उपमालङ्कारः ॥ २४ ॥

NOTES ON MALLI

1. Those who know say that a Sutra is of the fewest possible words, unambiguous, weighty, with wide application, without a superfluous letter in it and faultless. 2. The informed say that a Bhashya explains the words of a Sutra in accordance with the general body of the Sutras and also explains its own words. 3. The same is being explained by me to bring out its excellence and is not being refuted with a view to excel ; hence there is no harm in my speaking.

Sara—संक्षिप्तत्वात् अर्थगौरवाच्च दुरवबोधं हरिवचो विस्तरेणाहं विवृणोमि।

CHARCHA

1. संक्षिप्तस्य—सम + क्षिप् + क्त कर्मणि संक्षिप्त condensed, तस्य। This is a reason why it requires amplification. The terseness prevents people of ordinary intelligence to grasp its meaning.

2. अपि—Implies that so much अर्थगौरव is not expected in so few words.

3. अतः—इदम् + ङसि (पञ्चमी) + तसि स्वार्थे hence. इतो ऽमी। Construe अतः भाष्यभूताः। Because so terse yet so full of meaning that it cannot be excelled, therefore (अतः) I shall explain.

4. अर्थ &c.—अतिशयेन गुरु इति गुरु + ईयसुन् गरीयः very weighty. अर्थेन गरीयः very weighty in sense, सुप्सुपा। तस्य। This is another reason why amplification is necessary. Too much sense is now crowded into a few words only.

5. सुविस्तरतराः—सु + वि + स्तृ + अप् भावे सुविस्तरः great prolixity. सः अस्ति अस्या इति सुविस्तर + अच् मत्वर्थे सुविस्तरा very prolix. अतिशयेन सुविस्तरा इति सुविस्तरा + तरप् सुविस्तरतरा very prolix. *Or* विस्तरः prolixity. सुष्ठु विस्तरः यस्याः सुविस्तरा of commendable prolixity, बहु—। अतिशयेन सुविस्तरा pre-eminently of commendable prolixity, &c., प्रपञ्च in Malli. means *prolix*. Here Malli. says that घञ् is barred by the नञ् in अशब्दे hence अप् comes in by "ऋदोरप्"। The rule "प्रथने—" means that with वि as an उपसर्ग the root स्तृ takes घञ् to mean *extension*, but not if the extension of शब्द is implied. Prolixity does indeed refer to *extension in words*, profusion of words. Hence घञ्प्रतिषेध comes in as Malli. remarks. So पटस्य विस्तारः with घञ् but वाक्यस्य विस्तरः with अप्।

9. भाष्यभूताः—भाष्यते अनेन इति भाष + ण्यत् करणे बाहुलकात् भाष्यम् that with which to speak, *i. e.*, to explain—a commentary. भूत like, सम (See the lexicon quoted by Malli.) Malli thinks that भूत has this meaning *only when it is final in a compound* (उत्तरपद)। Commenting on the Amara "स्युरुत्तरपदेत्वमी। निभसङ्काशनीकाशप्रतीकाशोपमादयः॥" Bhanuji says "आदिना भूतरूपकल्पादयः"। Hence if we say भाष्येण भूताः the meaning will not be भाष्येण तुल्याः because भूत is not here an उत्तरपद, so cannot mean तुल्य। The वाक्य with स्वपदविग्रह has to be avoided., *i. e.*, the समास is to be treated as नित्य। Thus भाष्येण तुल्याः भाष्यभूताः, नित्यसमास of the सुप्सुपा class. *Or* भाष्यस्य तुल्याः भाष्यभूताः, नित्यसमास of the ६तत्—class. Those who do not accept the restriction about the meaning of भूत, *i. e.*, who think भूत may mean तुल्य in a वाक्य also, would say भाष्येण भाष्यस्य वा भूताः भाष्यभूताः, सुप्सुपा or ६तत्—।

The restriction is introduced by commentators. Amara enunciates भूत without restriction. Thus "युक्ते क्ष्मादावृते भूतं प्राण्यतीते समे त्रिषु" इत्यमरः। Malli's वैजयन्ती too has no restriction. To the same effect are विश्वः मेदिनी &c.

7. *Voice*— ··तराभिः मे वाग्भिः·· भाष्यभूताभिः भूयताम्।

25. *A clever speech is unanswerable but can be dilated upon.*

विरोधिवचसो मूकान् वागीशानपि कुर्वते।
जड़ानप्यनुलोमार्थान् प्रवाचः कृतिनां गिरः॥ २५॥

Prak.—कृतिनां गिरः वागीशान् अपि मूकान् कुर्वते [Words of the clever strike dumb even masters of speech]. How is that ? —विरोधिवचसः वागीशान् [I mean such masters of speech as speak in opposition to the clever]. That is true—जड़ान् अपि प्रवाचः कुर्वते [Now note another truth—Even fools are made eloquent by the words of the clever]. How that again ?—अनुलोमार्थान् जड़ान् [Fools, who but repeat what the clever have said, pass off as eloquent speakers]. 25.

Prose—कृतिनां गिरः विरोधिवचसः वागीशान् अपि मूकान्, अनुलोमार्थान् जड़ान् अपि प्रवाचः कुर्वते॥ २५॥

Eng.—Words of the clever strike dumb even the masters of speech who speak in opposition, and make fluent speakers of dullards even [*Or*—render eloquent even dullards] who speak in support. 25.

Beng.—কৃতী ব্যক্তির কথার বিপক্ষে বলিতে গেলে স্বয়ং বাক্‌পতি ও বাক্যহীন হন, আর সপক্ষে বলিতে যাইয়া মূর্খও বাক্‌পটু হইয়া পড়ে॥২৫॥

Expl.—It is difficult to contradict an able speaker, but very easy to speak in his support. It is not then unlikely that in supporting Hari I shall speak long and well. Also see *Prak.* above. 25.

Malli.—इत्थं यानं सिद्धान्तयित्वा तत्र उद्धवप्रतिरोधं हृदि निधाय त्रिभिः प्रत्याचष्टे[1] विरोधीति । 'कृतिनां' कुशलानां 'गिरः' कर्त्र्यः[2] 'विरोधिवचसः' प्रतिकूलवादिनः 'वागीशान् अपि' वाक्पतीन् अपि ["वागीशो वाक्पतिः समौ" इत्यमरः] 'मूकान्' निर्वाचः 'कुर्वते' जड़यन्ति इत्यर्थः । 'अनुलोमः' अनुकूलः 'अर्थः' अभिधेयं येषां ते 'अनुलोमार्थाः' अनुकूलवादिनः तान् 'जड़ान्' मन्दान् 'अपि प्रवाचः' प्रगल्भवाचः 'कुर्वते' । अतः अस्मद्गिरः प्रवाच्याः (?)[3] इति भावः [अत्र वागीशानां मूकीकरणात् जड़ानां प्रवाक्त्वकरणाच्च शक्यवस्तुकरणरूपो विशेषोऽलङ्कारः असम्बन्धे सम्बन्धातिशयोक्तिप्रतिभोत्थापितः इति सङ्करः[4]] ॥ २५ ॥

NOTES ON MALLI

1. Thus having declared for a march out, he, thinking of Uddhava's opposition, refutes the same by three verses. 2. The agents, *i. e.*, गिर् is the agent. 3. The passage is obscure. It seems, the correct reading is अतो नास्मद्गिरः प्रवाच्याः—Hence my words are not to be condemned. 3. Here वागीश is made मूक and जड़ turned प्रवाच्, hence there is विशेषालङ्कार in the shape of the accomplishment of what can be accomplished ; and it is raised by the force of the अतिशयोक्ति of the kind असम्बन्धे सम्बन्ध । Thus there is सङ्कर ।

Sara—कृतिनां गिरः केन खण्ड्यन्ताम् । ता एव विद्वांसन् जड़ोऽपि प्राज्ञायते । तन्नायं मम निन्द्यो यत्नः ।

CHARCHA

1. विरोधि &c.—विरोद्धुं शीलमेषाम् इति वि+रुध+णिनि कर्त्तरि ताच्छील्ये विरोधीनि contradictory. विरोधीनि वचांसि एषाम्, बहु— । तान् ।

2. वागीशान्—ईशते इति ईश+अच् कर्त्तरि ईशाः masters. वाचाम् ईशाः वागीशाः masters of speech, ६तत्— । तान् । Here वाचाम् has कर्मणि क्रियायोगा षष्ठी, not शेषे षष्ठी । Thus एते वाचः ईशते (तिङ्योगे) = एते वाचाम् ईशाः । With शेषे षष्ठी we cannot have a ६तत्— । The rule "अधीगर्थदयेशां कर्मणि" bars the समास ।

3. कुर्वते—कृ+लट् अन्ते । कर्त्रभिप्राये क्रियाफले आत्मनेपदम् ।

4. अनुलोम &c.—अनुगतो लोमानि इति अनु-लोमन्+अच् समासान्त अनुलोम: lit. in the same direction with the hair, *i.e.*, favourable ; प्रादितत्— । अनुलोम: अर्थ: एषाम् अनुलोमार्था: whose words are favourable, बहु— ? तान् । The समासान्त affix अच् is attached to सामन् and लोमन् by "अच् प्रत्यन्ववपूर्वात् सामलोम्न:" ।

5. प्रवाच:—प्रकृष्टा वाक् एषाम् प्रवाच: of fine speech, बहु— । तान् ।

6. कृतिनाम्—कृ+क्त भावे कृतम् deed. कृतमस्ति एषाम् इति कृत+इनि मत्वर्थे कृतिन: successful workers. तेषाम् । The temptation here is very great to say कृतमेभि: इति कृत+इनि by "इष्टादिभ्यश्च" । Malli. following वर्द्धमान, has done so elsewhere. The derivation is unsound because कृत is not of the इष्टादि class. Neither the वृत्तिकार nor भट्टोजि includes कृत in the इष्टादि list.

7. *Voice.*—गीर्भि:···वचस: वागीशा:···मूका:···अर्था: जड़ा:...क्रियन्ते ।

26. *Theories are useless without application.*

षड्गुणा: शक्तयस्तिस्र: सिद्धयश्चोदयास्त्रय: ।
ग्रन्थानधीत्य व्याकर्त्तुमिति दुर्मेधसोऽप्यलम् ॥ २६ ॥

Prak.—दुर्मेधस: अपि ग्रन्थान् अधीत्य व्याकर्त्तुम अलम् [Even a fool can lecture learnedly after cramming it from books]. Lecture in what fashion—गुणा: षट्, शक्तय: सिद्धयश्च तिस्र:, उदया: त्रय: इति व्याकर्त्तुम् [Merely repeating that there are six gunas, three each of the *Saktis, Siddhis and Udayas*], 26.

Prose.—दुर्मेधस: अपि ग्रन्थान् अधीत्य गुणा: षट्, शक्तय: तिस्र: सिद्धयश्च, उदया: त्रय: इति व्याकर्त्तुम् अलम् ॥ २६ ॥

Eng.—Even blockheads, after reading the texts, are able to repeat that the Gunas (measures) are six, the Saktis (means) and the *Siddhis* (accomplishments) are three, and the *Udayas* (success) are three as well. 26.

Beng.—গুণ ছয়টী, শক্তি তিনটী, সিদ্ধি ও উদয় তিনটী তিনটী, এ সকল কথা পুস্তকে পড়িয়া নিতান্ত অবোধেও আওড়াইতে পারে ॥ ২৬ ॥

Expl.—See *Eng.* above.

Malli.—ननु आत्मनीनेन स्वामिना "बुद्धेः फलमनाग्रहः" इति न्यायेन शास्त्रज्ञवचनं प्रतिकूलमपि ग्राह्यमेव इत्याशङ्क्याह षड़िति[1]। दुष्टा मेधा येषां ते 'दुर्मेधसः' मन्दबुद्धयः 'अपि' ["नित्यमसिच् प्रजामेधयोः" इति समासान्तः असिच् प्रत्ययः] 'ग्रन्थान्' औशनसादीन् 'अधीत्य' पठित्वा 'गुणाः' सन्धिविग्रहयानासनद्वैधीभावसमाश्रयाख्याः 'षट्'। 'शक्तयः' प्रभुत्व (?) मन्त्रोत्साहाख्याः 'तिस्रः'। 'सिद्धयः' पूर्वोक्तशक्तित्रयसाध्याः पुरुषार्थलाभात्मिकाः[2]। ताश्च 'तिस्रः' प्रभुसिद्धिर्मन्त्रसिद्धिरुत्साहसिद्धिश्चेति। 'उदयाः' वृद्धिक्षयस्थानानि छत्रिन्यायेन उदया उच्यन्ते[3]। तत्र वृद्धिक्षयौ स्वशक्तिसिद्धयोः पूर्वावस्थानादुपचयापचयौ[4], स्थानं (?)। ते च 'त्रयः'। 'इति व्याकर्त्तुं' व्याख्यातुम् 'अलम्' समर्थाः ["पर्य्याप्तिवचनेष्वलमर्थेषु" इति तुमुन्। पञ्चाङ्गनिर्णयशक्तिविकलानां सन्ध्यादिरूपसंख्यामात्रपाठकानाम् अशास्त्रज्ञत्वात् उद्धवादयो न ग्राह्यवचना इत्यभिसन्धिः[5] [अत्रामरः—"सन्धिर्ना विग्रहो यानमासनं द्वैधमाश्रयः। षड्गुणाः शक्तयस्तिस्रः प्रभावोत्साहमन्त्रजाः॥ क्षयः स्थानञ्च वृद्धिश्च त्रिवर्गो नीतिवेदिनाम्।" इति। तत्र अरिविजिगीष्वोर्व्यवस्थाकरणम् ऐक्यं सन्धिः। विरोधो विग्रहः। विजिगीषोररिं प्रति यात्रा यानम्। तयोर्मिथः प्रतिबद्धशक्त्योः कालप्रतीक्षया तूष्णीमवस्थानमासनम्। दुर्बलप्रबलयोर्वाचिकमात्मसमर्पणं द्वैधीभावः। अरिणा पीड्यमानस्य बलवदाश्रयणं संश्रयः। कोशदण्डात्यं तेजः प्रभावः। कर्त्तव्यार्थेषु स्थेयान् प्रयत्न उत्साहः। षड्गुणचिन्तनं मन्त्र। गतमन्यत्[6]। इति संक्षेपः]॥ २६॥

NOTES ON MALLI

1. By the maxim "The result of intelligence is diffidence (*Lit.* want of persistence)" the king who seeks his own good should listen to the words of those who know the texts. Apprehending this he says षट् &c. 2. सिद्धिs are in the shape of the accomplishment of the object of the individual achieved by the three शक्तिs mentioned above. 3. वृद्धि, क्षय and स्थान are *all* called उदय just as a crowd, even when some in it are not छत्रिन् (provided with an umbrella) is indiscriminately called a crowd of छत्रिन्s. 4. Of these वृद्धि and क्षय are respectively growth and

decline from the previous state after the operation of the corresponding शक्ति is over (सिद्धौ: is seventh case dual). 5. The drift is that words of Uddhava and his like are not acceptable, because those who can merely enumerate the expedients, but are unable to rightly choose the five elements of polity, are not really gronnded in the texts. 6. Of these, सन्धि is the union of the invader and his adversary by settlement of terms between them ; विग्रह is war ; यान is the march of the invader for the enemy ; आसन is inactive stand of the two watching opportunities (biding time) with forces mutually resisted ; द्वैधीभाव is verbal surrender between the weak and the strong ; संश्रय is alliance with a strong power when pressed by the enemy. प्रभाव is power derived from money aud men (funds and forces) ; उत्साह it persistent effort in what is to be done ; मन्त्र is discussion of the six expedients. The rest are already explained.

Sara—षड्गुणा: इत्यादि ग्रन्थेभ्य: पठितुं को न शक्त:। ये च तेषां प्रयोगमपि जानन्ति त एव शास्त्रज्ञा:।

CHARCHA

1. गुणा:—The *gunas* are सन्धि &c., see Malli's Amara and Notes on Malli. Nom. to भवन्ति understood.

2. शक्तय:—शक्यते आभि: इति शक+क्तिन् करणे शक्तय: sources of strength. Malli's प्रभुत्व should perhaps be प्रभु।

3. सिद्धय:—सिध+क्तिन् भावे सिद्धि success.

4. उदया:—उद्+इ+अच् भावे उदय advancement.

5. चय:—The three *advancements* ; are वृद्धि, चय, स्थान। Now चय is not an *advancement* ; how then can you call it उदय? Malli meets the difficulty from the analogy of calling a crowd as छत्रिन् even when some in it have no umbrella.

6. अधीत्य—अधि+इ+ल्यप् having studied.

7. व्याकर्त्तुम्—वि+आ+कृ+तुमुन् to explain. The तुमुन् is yb

the rule "पर्य्याप्ति—" (तुमुन् may be attached with an उपपद in the. sense of अलम् implying capability).

8. दुर्मेधसः—दुष्टा मेधा एषाम् इति दुर्मेध+असिच् समासान्त दुर्मेधसः of weak intellect, बहु—। Malli's rule for असिच् means that a बहु with प्रजा and मेधा final and preceded by नञ्, दुर्, and सु takes the समासान्त affix असिच् (अस्)।

9. *Voice.*—दुर्मेधोभिः ··गुणैः षड्भिः तिसृभिः सिद्धिभिः उदयैः त्रिभिः (भूयते)···(भूयते)।

27. *Talk is useles without work.*

अनिर्लोड़ितकार्य्यस्य वाग्जालं वाग्मिनो वृथा ।
निमित्तादपराद्धेषोर्धानुष्कस्येव वल्गितम् ॥ २७ ॥

Prak.—वाग्मिनः वाग्जालं वृथा [The torrent of words let out by the orator is of no use]. That is queer opinion—अनिर्लोड़ित-कार्य्यस्य वाग्मिनः [I am speaking of the orator who dilates on theory only but has seen no work]. That is a different thing—निमित्तात् अपराद्धेषोः धानुष्कस्य वल्गितम् इव [Such an orator cuts the sorry figure of the archer who blames his tools, the breeze, or the light, after he has shot wide]. 27.

Prose—अनिर्लोड़ितकार्य्यस्य वाग्मिनः वाग्जालं निमित्तात् अपराद्धेषोः धानुष्कस्य वल्गितमिव वृथा ॥ २७ ॥

Eng.—Like the antics of an archer whose shaft has missed the target, useless is the array of words of the orator inexperienced at work. 27.

Beng.—যে কখনও কাজে হাত দেয় নাই তাহার বাগাড়ম্বর বৃথা। যে ধনুর্দ্ধরের বাণ লক্ষ হইতে ভ্রষ্ট হইয়াছে তাহার লম্ফ ঝম্প নিরর্থক ॥২৭॥

Expl.—The oratory of one who has seen no work is nothing but useless talk. Also see *Prak* and *Eng.* above.

Malli.—ननु शास्त्रोक्तार्थव्याख्याता एव शास्त्रज्ञः स एव ग्राह्यवचनश्च इत्याशङ्क्य न इत्याह अनिर्लोड़ितेति[1]। 'अनिर्लोड़ितं' नालोकितं कार्य्यं येन तस्य कार्य्याकार्य्य-

मजानत: इत्यर्थ: वाच: अस्य सन्ति इति 'वाग्मी' वावदूक: ["वाचोयुक्तिपटुर्वाग्मी वावदूकोऽतिवक्तरि" इत्यमर: । "वाचो ग्मिनि:" इति ग्मिनिप्रत्यय:] तस्य 'वाग्जालं' वागाडम्बर: 'निमित्तात्' लक्ष्यात् ["वेध्यं लक्ष्यं निमित्तञ्च शरव्यञ्च समं विदु:" इति वैजयन्ती] 'अपराद्धेषो:' स्खलितबाणस्य धनु: प्रहरणमस्य इति 'धानुष्क:' धन्वी ["प्रहरणम्" इति ठक् । "इसुसुक्तान्तात् क:"[2] । "अपराद्धपृषत्कोऽसौ लक्ष्याद् यश्च्युतसायक: ।" "धन्वी धनुष्मान् धानुष्क:" इत्यमर:] तस्य 'वल्गितमिव वृथा' निष्फलम् । कार्य्यज्ञस्य वचो ग्राह्यं न तु वाचालस्य इति भाव: ॥ २७ ॥

NOTES ON MALLI

1. Apprehending the objection that शास्त्रज्ञ is he that can explain the texts, and such a man has to be listened to, he says 'No' by अनिर्लोड़ित &c. 2. ठक् is attached by the rule प्रहरणम् and ठक् beoomes क by the rule "इस्—" (*Char.*).

Sara—किन्तु कार्य्यज्ञानविकलस्य तादृशी शास्त्रव्याकृति: निष्फला एव ।

CHARCHA

1. अनिर्लोड़ित &c.—निर्+लुड़ to stir+णिच् स्वार्थे+क्त कर्मणि निर्लोड़ित stirred ; hence, handled. निर्लोड़ितं कार्य्यमनेन निर्लोड़ितकार्य्य: one who has handled work. बहु—। न तादृश:, नञ् तत्—। तस्य। Here a difficulty arises ; लुड़ is भ्वादिगणीय ; it does not occur in the चुरादि list. The form with क्त is then लुड़ित। The root being सकर्मक no good sense seems available with हेतुमणिच्। Nor can we have आदिकर्मणि क्त the reference being to past experience. We suggest an escape—लोड़नम् इति लुड़+घञ् भावे लोड़: handling. लोड़: सञ्जात: अस्य इति लोड़+इतच् लोड़ितम् handled. *Or* लोडेन योजितम् इति लोड़+णिच्+क्त कर्मणि लोड़ितम् handled.

2. वाग्जालम्—जाल is समूह। वाचां जालम् profusion of words, ६तत्— ।

3. वाग्मिन:—वाच्+ग्मिनि मत्वर्थे वाग्मी eloquent. तस्य। Here Haradatta objects to the spelling of it with one ग only. He says the च of वाच् becomes क and then ग ; then again there is

the ग of ग्मिनि yielding a double ग, thus वाग्ग्मी। Nagesa replies saying that the ग of ग्मिनि is added because otherwise the affix becomes मिनि, and the form becomes वाङ्मिन्। I suspect this is an interpolation. The ग being added, does it drop? or does it not? If it is dropped, the rule "लशक्वतद्धिते" is violated; besides, the form is वाङ्मिन् as above. If not dropped, we have double ग as noted by Haradatta. The fact is, the spelling with one ग is justified by the भाष्य itself which has "यो हि सम्यग् बहु भाषते वाग्मी इत्येव स भवति" with only one ग in वाग्मी। Hence भाष्यकारप्रयोगबलात् एक एवात्र गकारः।

4. निमित्तात्—नि+मिद+क्त कर्तरि निमित्तम् निपातनात् target. तस्मात्। अपादाने ५मी। अपराद्ध is explained as च्युत in the Amara quoted by Malli.; and च्युत implies अपाय, so the rule "ध्रुवमपायेऽपादानम्" applies. We do not get निमिन्न because Panini himself has used the word निमित्त in rules like "अनुक्रमीरनात्मनेपदनिमित्ते" &c.

5. अपराद्ध &c.—अप+राध् (स्वादि अकर्मक) +क्त कर्तरि अपराद्ध strayed. अपराद्धः इषुः अस्य अपराद्धेषुः one whose arrow has strayed, *i. e.*, missed the mark. बहु—। तस्य।

6. धानुष्कस्य—धनुः प्रहरणमस्य इति धनुस्+ठक् धानुष्कः archer. तस्य। Here ठक् does not become इक, but क instead, by the rule "इस—" (Malli.) which means that ठक्, after words ending in इस्, उस्, उ and त्, becomes क।

7. वल्गितम्—वल्ग+क्त भावे वल्गित antics. Some think that the root also means 'to brag' (अनेकार्थत्वाद्धातूनाम्)। वल्गित then means विकत्थनम् brag, vaunt.

8. *Voice*—...वाग्जालेन...वल्गितेन...(भूयते)।

28. *No counsel outside the five Angas.*

सर्वकार्यशरीरेषु मुक्ताङ्गस्कन्धपञ्चकम्।
सौगतानामिवात्मान्यो नास्ति मन्त्रो महीभृताम्॥२८॥

Prak.—महीभृताम् अन्यो मन्त्री नास्ति [To kings there does not exist something else under the name *Counsel*]. What do you mean ?—सौगतानाम् अन्यः आत्मा इव [Just as to the followers of Buddha a separate thing called *Soul* does not exist, so to a king, *Counsel* as a separate thing does not exist]. Separate from what ?—अङ्गस्कन्धपञ्चकं मुक्त्वा अन्यः [No *Counsel* exists separate from the five Angas, just as no soul exists beyond the five *Skandhas*]. Exists where ?—सर्वकार्य्यशरीरेषु [For *Counsel*, exists in all measures to be undertaken, and for *Soul*, exists in all bodies created]. 28.

Prose—सर्वकार्य्यशरीरेषु अङ्गस्कन्धपञ्चकं मुक्त्वा सौगतानाम् आत्मा इव महीभृताम् अन्यः मन्त्रः नास्ति ॥ २८ ॥

Eng.—With king, in all measures, there is no separate *Counsel* beyond the five *essentials*, just as with the *Saugatas* there is no separate *Soul* in the body beyond the five divisions (of conciousness). 28.

Beng.—বৌদ্ধগণের পক্ষে যেমন শরীর সম্বন্ধে রূপ, বেদনা প্রভৃতি পাঁচটী স্কন্ধের বাহিরে 'আত্মা' নামে কিছু নাই, তেমন রাজগণেরও যখন যে কাজ উপস্থিত হয়, তাহার সম্বন্ধে উপায়, উপকরণ প্রভৃতি পাঁচটী অঙ্গ ছাড়া 'মন্ত্র' নামে পৃথক্ কোনও পদার্থ নাই ॥ ২৮ ॥

Expl.—Ask a Buddhist 'What is Atman.' He will answer 'No such thing exists.' To him there is (*i*) the external world, (*ii*) the ideas derived from it, (*iii*) the persistence of these ideas till death, (*iv*) the nomenclature of the ideas, (*v*) the impressions left by the ideas. He feels no necessity to postulate the existence of a sixth entity 'Atman' over and above the five enumerated. Some thing very similar may be said of what you call "Counsel" with regard to the undertakings of a king. Here we have *i*) the plan of operations, (*ii*) means to work the plan, (*iii*) suitable time and place, (*iv*) prevention of hitch, (*v*) success. What is 'Counsel' beyond these five ? 28.

Malli.—इत्थं षाड्गुण्यादिपाठमात्रं न मन्त्रः इति सिद्धे स्वयं मन्त्रस्वरूपमाह सर्वेति। 'सर्वाणि कार्याणि' सन्ध्यादीनि तानि 'शरीराणि' इव [इति उपमित-समासः, व्यासे सौगतानामिव इति लिङ्गात्[1]] तेषु 'सर्वकार्य्यशरीरेषु' सर्वेषु शरीरेषु इव सर्वकार्य्येषु इत्यर्थः। 'अङ्गानि स्कन्धाः' इव इत्युपमितसमासः। तेषां 'पञ्चकं मुक्त्वा' स्कन्धपञ्चकमिव अङ्गपञ्चकं हित्वा इत्यर्थः। पञ्च परिमाणमस्य इति 'पञ्चकम्' ["संख्यायाः संज्ञासंघसूत्राध्ययनेषु" इति कप्रत्ययः]। सुगतो भक्तिर्भज-नीय एषां 'सौगताः' बौद्धाः ["भक्तिः" इत्यणप्रत्ययः] तेषाम् 'अन्यः आत्मा इव मन्त्री-भृताम् अन्यः मन्त्री नास्ति'। कर्मणामारम्भोपायः पुरुषद्रव्यसम्पत् देशकालविभागः विपत्तिप्रतीकारः कार्य्यसिद्धिश्च इति पञ्चाङ्गानि[2]। [यथाह कामन्दकः "सहायाः साधनोपायाः विभागो देशकालयोः। विपत्तेश्च प्रतीकारः सिद्धिः पञ्चाङ्गमिष्यते॥" इति। रूपवेदनाविज्ञानसंज्ञासंस्काराः पञ्च स्कन्धाः। तत्र विषयप्रपञ्चो रूपस्कन्धः। तज्ज्ञानप्रपञ्चो वेदनास्कन्धः। आलयविज्ञानसन्तानो विज्ञानस्कन्धः। नामप्रपञ्चः संस्कारस्कन्धः। एवं पञ्चधा परिवर्त्तमानो ज्ञानसन्तान एव आत्मा इति बौद्धाः[3]। एवं यथा बौद्धानां सर्वेषु शरीरेषु स्कन्धपञ्चकातिरिक्त आत्मा नास्ति तथा राज्ञाम् अङ्ग-पञ्चकातिरिक्तो मन्त्री नास्ति इत्युपमालङ्कारः]। तच्चास्माकं समग्रमेव इत्ययमेव यात्राकालः इति भावः॥ २८॥

NOTES ON MALLI

1. This is an उपमितसमास as is indicated by the uncompounded form सौगतानामिव *(Char)*. 2. The determination of the plan with which to begin work ; the securing of allies, forces, funds &c. ; selection of time and place ; removal of hitch ; success ; these are the five limbs. 3. तत्र &c.—Of these रूपस्कन्ध is the external world ; वेदनास्कन्ध is the series of impressions produced by it ; विज्ञानस्कन्ध is the continuty of the concious-ness of these impressions till death ; संज्ञास्कन्ध is the series of names corresponding to the impressions ; संस्कारस्कन्ध is the series of recollections of experiences. Atman is knowledge appearing under these five heads. So say the Bauddhas.

Sara—कार्य्येषु पञ्च एव अङ्गानि उपायोपकरणादीनि मिलितानि मन्त्र इत्युच्यन्ते ।

CHARCHA

1. सर्व &c.—कार्य्याणि शरीराणि इव कार्य्यशरीराणि, उपमितकर्मधा— । सर्वाणि कार्य्यशरीराणि, कर्मधा— । तेषु । अधिं ७मी । Malli. gives another alternative—सर्वाणि कार्य्याणि, कर्मधा— । तानि शरीराणीव, उपमित-कर्मधा— । But सर्व has to go with both कार्य्य and शरीर, hence the first method is preferable. The अधिकरण is वैषयिक with respect to कार्य्य and औपश्लेषिक for शरीर । *Or* सौगतपक्षे—कार्य्याणि शरीराणि bodies to be created. सर्वाणि कार्य्यशरीराणि all bodies to be created. तेषु ।

2. अङ्ग &c.—पञ्च एव इति पञ्च+कन् स्वार्थे पञ्चकम् five. अङ्गानि स्कन्धा इव अङ्गस्कन्धाः, उपमितकर्मधा— । तेषां पञ्चकम्, ६तत्— । Malli's rule "संख्याया—" means—A संख्यावाचक word takes कन् (the affix as ordained) to indicate परिमाण in a संज्ञा, सूत्र, अध्ययन । Here अङ्ग and स्कन्ध are संज्ञाशब्द, so the rule applies. But then पञ्च परिमाणम् एषामङ्गानाम् or स्कन्धानाम् gives पञ्चकानि अङ्गानि or पञ्चकाः स्कन्धाः ; but not पञ्चकानि अङ्गानाम् or स्कन्धानाम् । The परिमेय will not take षष्ठी । We therefore attach कन् स्वार्थे by the Varttika "संज्ञायां स्वार्थे" ।

3. सौगतानाम्—सुगत is a name of बुद्ध । सुगतः भक्तिः पूजापात्रम् एषाम् इति सुगत+अण् सौगताः followers of बुद्ध । तेषाम् । The rule "भक्तिः" means—अण् is attached in the sense स भक्तिरस्य । भज्यते सेव्यते इति भज+क्तिन् कर्मणि भक्तिः पूजापात्रम् ।

4. अन्यः—Separate. अन्यः आत्मा नास्ति a separate soul does not exist. The word seems superfluous.

5. अस्ति—वर्त्तते । Nom. आत्मा and मन्त्रः । स्कन्धपञ्चकं मुक्त्वा आत्मा न अस्ति=आत्मन् does not exist leaving (*i. e.,* outside) the five स्कन्धs. अङ्गपञ्चकं मुक्त्वा मन्त्रो नास्ति=मन्त्र does not exist barring (*i. e.,* outside) the five अङ्गs.

6. महीभृताम्—महीं बिभ्रति इति मही+भृ+क्विप् कर्त्तरि महीभृतः sustainers of the world, kings. तेषाम् ।

7. *Voice.*— ...आत्मना अन्येन मन्त्रेण न भूयते ।

29. *We must not delay, or our plans will be out*

मन्त्रो योध इवाधीरः सर्वाङ्गैः संवृतैरपि ।
चिरं न सहते स्थातुं परेभ्यो भेदशङ्कया ॥ २९ ॥

Prak.—मन्त्रः चिरं स्थातुं न सहते [Counsel cannot be kept long]. Why not ?—परेभ्यो भेदशङ्कया [Because there is the danger of its being divulged by others]. There is no such danger if secrecy be observed—सर्वाङ्गैः संवृतैः अपि न सहते [Even with close secrecy in all its stages, there is danger of its being out]. How is that ?—अधीरो योध इव [Counsel is like a fighter that has no courage. Such a fighter does not stay long at fight even though guarded all over ; he is constantly in dread of being hit at an unguarded spot of his body]. 29.

Prose—संवृतैः अपि सर्वाङ्गैः (उपलक्षितः) मन्त्रः अधीरो योध इव परेभ्यो भेदशङ्कया चिरं स्थातुं न सहते । *Or*—अधीरो योध इव मन्त्रः सर्वाङ्गैः संवृतैरपि परेभ्यो ·· ॥ २९ ॥

Eng.—Like an unsteady fighter, counsel, though guarded in all parts, does not venture to stand long through fear of breach by others. 29.

Beng.—ভীরু যোদ্ধা যেমন সর্ব্বাঙ্গে বর্মাবৃত হইয়াও পাছে আহত হয় এই ভয়ে অধিকক্ষণ যুদ্ধে থাকিতে পারে না, সেইরূপ মন্ত্রও যতই গোপনে রাখা যাউক, অধিকক্ষণ গুপ্ত থাকে না ॥ ২৯ ॥

Expl.—My counsel then is to march out. But this has to be forthwith undertaken. Delay will divulge our plans to the enemy. For it is difficult to keep counsel secret for long. Also see *Prak.* above.

Malli.—अथ मन्त्रितार्थक्रियाविलम्बे दोषमाह मन्त्र इति । 'संवृतैः' गुप्तैः 'सर्वाङ्गैः' पूर्वोक्तैरुपायादिभिः उरःस्थलादिभिश्च उपलक्षितः 'अपि' सर्वाङ्गसंवृतोऽपि

इत्यर्थ: 'मन्त्र:' विचार: 'अधीर:' भीरु: युध्यते इति 'योध:' भट: 'इव' [पचाद्यच्] 'परेभ्य:' अन्येभ्य: अरिभ्यश्च ["परं दूरान्यमुख्येषु परोऽरिपरमात्मनो:" इति वैजयन्ती] 'भेद:' विदारणं तृतीयगामित्वञ्च (? तृतीयगामित्वं विदारणञ्च) तस्य 'शङ्कया चिरं स्थातुं' विलम्बितुमित्यर्थ: 'न सहते' न चम: ["शकधृष—" इत्यादिना तुमुन् प्रत्यय:]। अतो न विलम्बितव्यम् अन्यथा मन्त्रभेदे कार्य्यहानि: स्यात् इति भाव: ॥ २९ ॥

Sara—स हि मन्त्र: निश्चितमात्रमेव अनुष्ठेय:, अन्यथा भिद्येत ।

CHARCHA

1. योध:—युध्यते इति युध + अच् कर्त्तरि fighter.

2. अधीर:—धीर steady, courageous. न धीर: unsteady, timid. नञ् तत्—।

3. सर्वाङ्गै:—अङ्ग: has a double meaning applying to both मन्त्र and योध। For मन्त्र it means the अङ्गपञ्चक of sl. 28 ; for योध it is the members of the body. सर्वाणि अङ्गानि, कर्मधा—। तै:। हेतौ ३या। Malli. wants उपलक्षणे ३या। See अपि below.

4. संवृतै:—सम् + वृ + क्त कर्मणि संवृत guarded. तै:।

5. अपि—Implies गर्हा censure—गर्हा of अनवस्थिति। संवृतानि सर्वाङ्गाणि तथापि न तिष्ठति गर्हितमेतत्। This supposes that सर्वाङ्ग-संवृतता is स्थितिहेतु। So सत्यपि स्थितिहेतौ न तिष्ठति गर्हितमेतत्। If this is the correct view, then सर्वाङ्गै: has हेतौ तृतीया not उपलक्षणे। Besides उपलक्षण seems inapplicable in the present instance.

6. सहते—सह + लट् ते is able शक्नोति। सेहे, सहिष्यते, असहिष्ट।

7. स्थातुम—स्था + तुमुन्। This also has a double meaning. (मन्त्र) to remain guarded ; (योध) to stay in battle. Malli's rule for तुमुन् in full, is "शक-धृष-ज्ञा-ग्ला-घट-रभ-लभ-क्रम-सह-अर्ह-अस्त्यर्थेषु तुमुन्"। सह is included in this list of roots. Hence सहधातु being the उपपद we have तुमुन् in स्थातुम्।

3. परेभ्य:—पर = a third party (for मन्त्र), enemy (for योध)। तेभ्य:। पञ्चमी by "भीत्रार्थानां भयहेतु:" in connection with शङ्का which comes from a भयार्थ root. See next.

9, भेद &c.—भिद+घञ् भावे भेद disclosure (मन्त्र), wound (योध)। शङ्क+अ भावे स्त्रियाम् शङ्का apprehension. भेदस्य शङ्का, ६तत्—। तया। हेतौ ३या।

10. *Voice*—(उपलक्षितेन) मन्त्रेण अवीरेण योधेन...सह्यते।

30. *Polity is concerned with rise of self and fall of the enemy.*

आत्मोदयः परज्यानिर्द्वयं नीतिरितीयती।
तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतायते॥ ३०॥

Prak.—इयती नीतिः [The whole science of Polity can be summed up in two words. That much is *this*, and no more]. What are those two ?—आत्मोदयः परज्यानिः इति द्वयम् [The two are 'Rise of self' and 'fall of the enemy']. That is true—कृतिभिः तत् ऊरीकृत्य वाचस्पत्यं प्रतायते [Masterly treatises of the clever are based on these two only]. 30.

Prose—आत्मोदयः परज्यानिः इति द्वयम्। इयती नीतिः। तत् ऊरीकृत्य कृतिभिः वाचस्पत्यं प्रतायते॥ ३०॥

Eng.—Here is a group of two, *viz.*, rise of self and fall of the enemy. This much is polity. With these in view, mastery of words is displayed by the clever. 30.

Beng.—নিজের বৃদ্ধি ও শত্রুর ক্ষয় এই দুইটী মাত্র নীতির মূলমন্ত্র। এই দুই বিষয় অবলম্বনে কৃতিগণ নিজ নিজ বাগ্‌বৈভব প্রদর্শন করিয়াছেন॥ ৩০॥

Expl.—See *Prak.* above.

Malli.—किञ्च नीतिसर्वस्वपर्य्यालोचनयापि न विलम्बः कार्य्यः इत्यभिप्रेत्याह आत्मोदय इति[1]। 'आत्मन उदयः' वृद्धिः 'परस्य' शत्रोः 'ज्यानिः' हानिः ["वीज्याज्वरिभ्यो निः" इत्यौणादिको निः प्रत्ययः] 'इति द्वयम्'। 'इदं परिमाणमस्या इति 'इयती' एतावती ["किमिदंभ्यां वो घः" इति वतुपो (? वतुप)

वस्य घश्च। "उगितश्च" इति ङीप्[2]] 'नीतिः' नीतिसंग्रहः एतद्द्वयातिरिक्तो न कश्चिन्नीतिपदार्थोऽस्ति इत्यर्थः। यदन्यत् षाड्गुण्यादिवर्णनं तत्सर्वमस्यैव प्रपञ्च इत्याह तदिति। 'तत्' द्वयम् 'ऊरीकृत्य' अङ्गीकृत्य ["ऊरीकृतमुररीकृतमङ्गीकृतम्" इत्यमरः। "ऊर्यादिच्विडाचश्च" इति गतिसंज्ञायां "कुगतिप्रादयः" इति समासे क्त्वो ल्यप्[3]] 'कृतिभिः' कुशलैः 'वाचस्पत्यं' वाग्मित्वम् [कस्कादित्वात् अलुक्सत्वे। "षष्ठ्याः पतिपुत्र—" इत्यादिना सत्वमिति स्वामी। तन्न। तस्य छन्दोविषयत्वात्। ब्राह्मणादित्वात् भावे ष्यञ्प्रत्ययः[4]] 'प्रतायते' विस्तीर्य्यते [कर्मणि लट्। "तनोतेर्यकि" इति आत्वम्]। तस्मात् आत्मोदयार्थिभिः अविलम्बाच्छत्रुरुच्छेत्तव्यः तत्र अन्तरीयत्ववत् (? अन्तरायत्वात्) तस्य[5] इति भावः॥ ३०॥

NOTES ON MALLI

1. Besides time must not be lost with discussions on the details of polity ; with this in view he say आत्मोदय &c. 2. We have वतुप् and व changes into घ by "किमिदं—" *(Char)*. ङीप् is attached by "उगितश्च" *(Char.)* 3. With गतिसंज्ञा by "ऊर्यादि—" *(Char)*. we compound by "कुगति—" and then क्त्वा becomes ल्यप्। 4. We have अलुक् and सत्व, because the word is of the कस्कादि class. चौरस्वामिन् defends the स by "षष्ठ्याः—" *(Char)*. That is not correct, because the rule has scope in the Vedas only. We get ष्यञ् भावे because the word is of the ब्राह्मणादि class. 5. Hence those who want their own advancement have to weed out their enemy, because he is a bar to that.

Sara—द्वावेव मिलितौ नीतेर्विषयः—स्वस्य उदय इत्येकः परस्य हानिः इत्यन्यः। एतदाश्रय एव नीतिविदां वाक्प्रपञ्चः।

CHARCHA

1. आत्मोदयः—उद्+इ+अच् भावे उदय rise. आत्मनः उदयः, ६तत्—। इतियोगे प्रथमा।

2. परज्यानिः—ज्या originally means वयोहानि ; here हानिमात्र। ज्या+नि भावे ज्यानि loss, fall. परस्य ज्यानिः, ६तत्—। इतियोगे प्रथमा।

3. द्वयम्—द्वौ अवयवौ अस्य इति द्वि + अयच् द्वयम् a group of two. Nom. to भवति understood.

4. इति—Refers to आत्मोदयः and परज्यानिः। इति द्वयम् = This is a group of two. The meaning is आत्मोदय and परज्यानि constitute a group of two.

5. इयती—इदं परिमाणमस्य इति इदम् + वतुप् स्त्रियाम् इयती this much. Malli's rule "किमिदं—" means that किम् and इदम् take वतुप् which then becomes घतुप् (इयतुप्)। This gives इयत् स्त्रियाम्। Now the rule "उगितश्च" directs ङीप् to be attached in the feminine when there is an elision of उ, ऋ or ऌ in the formation of the base ; and as वतुप् drops उ, we attach ङीप्। Hence finally इयत् + ङीप् इयती।

6. उरीकृत्य—उरी is an अव्यय implying अङ्गीकार acceptance. उरी + कृ + ल्यप्। गतितत्—। It is a नित्यसमास by the rule "कुगति—"।

7. कृतिभिः—For कृतिन् see sl. 25. अनुक्ते कर्त्तरि ३या।

8. वाचस्पत्यम्—वाचः पतिः = वाचस्पतिः the master of speech, ६तत्—। तस्य भावः इति वाचस्पति + यक् वाचस्पत्यम् mastery of speech. Two points have to be noted in the ६तत्—in वाचस्पतिः—(1) Though compounded, the षष्ठी in वाचः is not elided (अलुक्); (2) the विसर्ग in the compound वाचःपति becomes स giving वाचस्पतिः (सत्व)। Here Malli. refers to the rule "कस्कादिषु च" to explain these anomalies. In other words वाचःपतिः becomes वाचस्पति just as कःकः becomes कस्कः। This explains सत्व। Mally says it does more. He takes it that the word वाचस्पति *actually occurs* in the कस्कादि list *as compounded*. Hence अलुक् is implied.

This derivation is questionable. The कस्कादि list, as given by Bhattoji and the Vrittikara, does not include वाचस्पति। *From usage* we see that वाचस्पति may be a compound ; witness "वाचो वाचस्पतेरपि"। Even if the कस्कादि list did include वाचस्पति we could not be sure that the form came from the compound and not from the uncompounded statement वाचः पतिः। The list is not restricted to compounds only. कस्कः itself, from which the list derives its name, is not a compound.

Hence Malli. has not satisfactorily explained the अलुक्। Haradatta, Bhattoji &c. appeal to "तत्पुरुषे कृति बहुलम्"। बहुलम् here is interpreted very liberally, so that though the rule apparently contemplates the अलुक् of सप्तमी, that of other Bibhaktis also sometimes comes under its operation. Thus we get here the अलुक् of षष्ठी।

For the सत्व we may refer to the rule "कस्कादिषु च" or after Bhattoji &c. to "पारस्करादीनि च"।

The rule "षष्ठ्याः पतिपुत्र पृष्ठ पारपादपयस्पोषेषु" means that the विसर्ग of षष्ठी becomes स when पति, पुत्र &c. follow. Bhanuji thinks that this सत्वविधि enjoins अलुक् by implication (ज्ञापक). The remark would be justified if the rule referred to *compounds only*. But the Vritti says under this rule "षष्ठ्याः किम्? मनुः पुत्रेभ्यो दायं व्यभजत्।" In this मनुः पुत्रेभ्यः is uncompounded. So the Vriti believes that the uncompounded मनुः पुत्रेभ्यो would have come under this rule if it had मनोः in the षष्ठी। The rule therefore does not necessarily refer to compounds only. Bhattoji too remarks "पदकारास्तु वाचस्पतिं विश्वकर्माणम्...इत्यादौ पृथक् पदमधीयते"।

Malli's भावे ष्यञ् is also doubtful because वाचस्पति is not found in the ब्राह्मणादि list. If it were there, then अलुक् and सत्व could be easily explained by निपातन in that list. We have therefore attached यक् by the rule "पत्यन्तपुरोहितादिभ्यो यक्"।

8. प्रतायते—प्र+तन+लट् ते कर्मणि। तनोति—तनुते, ततान—तेने, तनिष्यति—ते, अतानीत्—अतनीत्—अतनिष्ट—अतत। प्रतन्यते is an optional form by the rule "तनोते र्यकि"—तन becomes ता optionally when यक् follows.

9. *Voice*—...इयेन (भूयते)। इयत्या नीत्या भूयते।...प्रतन्वन्ति।

31. *Advance self though advanced already.*

त्वम्नियोगः परेणापि महिम्ना न महीयसाम्।

पूर्णश्चन्द्रोदयाकाङ्क्षी दृष्टान्तोऽत्र महार्णवः॥ ३१॥

Prak.—महिम्ना महीयसां त्वम्नियोगी न [The great never say

enough to prosperity]. But why ask for more if you are already prosperous ?—परेणापि महिम्ना न [They do want more even when they are immensely prosperous already]. That is not natural —अत्र महार्णवो दृष्टान्तः [The ocean furnishes an illustration of what I say]. How so ?—पूर्णः महार्णवः चन्द्रोदयाकाङ्क्षी [The ocean is full to the brim, yet it wants the moon to rise to bring in the tides and give it a swell]. 31.

Prose—महीयसां परेणापि महिम्ना तृप्तियोगो न। अत्र पूर्णः चन्द्रोदयाकाङ्क्षी महार्णवः दृष्टान्तः ॥ ३१ ॥

Eng.—Of the great there is no sense of satiety even with supreme greatness. An instance of this is the ocean, which, though full, longs for moon-rise. 31.

Beng.—যাঁহারা মহাত্মা তাঁহারা যতই বড় হউন না কেন, আরও বড় হইতে চাহেন; বৃদ্ধিতে তাঁহাদের তৃপ্তি হয় না। দৃষ্টান্ত দেখ—মহাসাগর সর্ব্বদা পরিপূর্ণ, তথাপি আরও বৃদ্ধির জন্য চন্দ্রোদয়ের অপেক্ষা করেন ॥ ৩১ ॥

Expl.—See "The great &c." and "the ocean &c." in the *Prak.* above. 31.

Malli.—ननु लक्ष्मीदयस्य किं परोक्षित्या इत्यत्राह तृप्तियोग इति[1]। 'महीयसां' महात्मना 'परेणापि' प्रभूतेनापि 'महिम्ना' ऐश्वर्य्येण 'तृप्तियोगः' सन्तोषलाभः 'न'। 'अत्र' तदभावे 'पूर्णः' सन् 'चन्द्रोदयाकाङ्क्षी' वृद्ध्यर्थमिति भावः 'महार्णवः दृष्टान्तः'। दृष्टः अन्तः निश्चयो यस्मिन् दृष्टान्तः निदर्शनम् उपमानमिति यावत्। राज्ञा वृद्धौ अलंबुद्धिर्न कार्य्या[2]। "असन्तुष्टा द्विजा नष्टाः सन्तुष्टाः पार्थिवा इव" इति न्यायादिति भावः [नायं दृष्टान्तालङ्कारः। बिम्बप्रतिबिम्बभावेन औपम्यस्य गम्यत्वे तस्य उत्थानात्। किन्तु दृष्टान्तशब्देन तस्य अभिधानात् उपमालङ्कारः। अतएव दृष्टान्तोदाहरणनिदर्शनरूपाः शब्दाः न प्रयोक्तव्याः पौनरुक्त्यापत्तेः इत्येकावल्यलङ्कारः[3]] ॥ ३१ ॥

NOTES ON MALLI

1. "Well, if you have already acquired prosperity, what is the good of weeding out enemies"—on this he says तृप्तियोग &c. 2. "Enough" must not be said by a king to prosperity (Lit. —The idea of having had enough must not be entertained by a king at prosperity). 3. This is not an instance of दृष्टान्तालङ्कार, because that arises when similarity is inferred through बिम्बप्रतिबिम्बभाव। But the similarity being here directly stated by the word दृष्टान्त the अलङ्कार is उपमा। Hence it is that the rhetorical work एकावली says that in such cases words such as दृष्टान्त, उदाहरण, निदर्शन &c. should not be used, because that introduces repetition.

Sara—प्रवृद्धा अपि महात्मानो वृद्धिमेव कामयन्ते। *Or*—"राज्ञां वृद्धौ &c." as in Malli.

CHARCHA

1. तृप्ति &c.—तृप+क्तिन् भावे तृप्ति satiety. युज्+घञ् भावे योग attachment. तृप्तेः योगः advent of satiety, sense of satiety. ६तत्—।

2. महिम्ना—महतो भाव इति महत्+इमनिच् महिमा greatness. तेन। हेतौ ३या।

3. महीयसाम्—अतिशयेन महान्तः इति महत्+ईयसुन् महीयांसः those who are very great. तेषाम्। The ईयसुन् here implies mere *excess* and no comparison ; or, the comparison is mental only with other people that are महत् (बौद्धप्रतियोग्यपेक्षया)।

4. चन्द्रो &c.—चन्द्रस्य उदयः चन्द्रोदयः, ६तत्—। तम् आकाङ्क्षति इति चन्द्रोदय+आ+काङ्क्ष्+णिनि कर्त्तरि ताच्छील्ये, उपपदतत्—। Qual. महार्णवः। The tides appear at moon rise.

5. दृष्टान्तः—Malli. has दृष्टः अन्तः निश्चयः यस्मिन् &c. This is obscure. It is better to take अन्तः as स्वरूपम् essence. Thus दृष्टः अन्तः स्वरूपम् अस्मिन् that in which the essence of another is seen

i. e., that which is *like* another ; hence उपमान। "अन्तः स्वरूपे निकटे प्रान्ते निश्चयनाशयोः" इति हैमः।

6. महार्णवः—अर्णांसि जलानि सन्ति अस्मिन् इति अर्णस्+व मत्वर्थे अर्णवः sea. महान् अर्णवः, कर्मधा—। "आन्महतः समानाधिकरणजातीययोः" इति महती महाभावः।

7. *Voice*—...त्वन्नियोगेन न (भूयते)।...पूर्णेन...काङ्क्षिणा महार्णवेन दृष्टान्तेन (भूयते)।

32. *Contentment stops advancement.*

सम्पदा सुस्थिरम्मन्यो भवति स्वल्पयापि यः।
कृतकृत्यो विधिर्मन्ये न वर्द्धयति तस्य ताम् ॥ ३२ ॥

Prak.—मन्ये विधिः तस्य तां न वर्द्धयति [It seems to me Providence does not help him to augment it]. Augment which, and of whom ?—यः सम्पदा सुस्थिरम्मन्यो भवति तस्य तां न वर्द्धयति [Does not augment the fortune of him who feels contented with fortune]. Why so ?—कृतकृत्यो विधिः [Providence thinks enough has been done for him and nothing more need be done]. But suppose the man has received only a slight measure of prosperity—स्वल्पया अपि कृतकृत्यः [Even with that small gift, Providence does not like to give more because the man is contented]. 32.

N. B.—Malli. construes स्वल्पया अपि सुस्थिरम्मन्यः।

Prose—यः स्वल्पया अपि सम्पदा सुस्थिरम्मन्यः भवति तस्य तां कृतकृत्यः विधिः न वर्द्धयति (इति) मन्ये। Also see note 4 below. ३२ ॥

Eng.—Of him who feels well placed (well stayed) even with a very small fortune, methinks, luck, with its work done, does not augment it. 32.

Beng.—যিনি অল্প সম্পদেও সন্তুষ্ট হন, আমার মনে হয়, বিধাতা ভাবেন তাঁহার সম্বন্ধে নিজ কর্ত্তব্য করা হইয়াছে ও তাঁহার আর বৃদ্ধি করেন না। *Or*—যিনি সম্পদে সন্তুষ্ট হন...বিধাতা অল্প সম্পদেও ভাবেন তাঁহার···করেন না॥ ৩২॥

Expl.—Set not Providence against you. It is the aim of Providence to ensure contentment everywhere. If then a man, feels contented, Providence perhaps thinks that it has done its duty towards him, and does no more think of granting him the good things of life even though the fortune of the individual be insignificant. 32.

Malli.—तथापि सन्तोषे दोषमाह सम्पदेति[1]। 'य: स्वल्पया अपि सम्पदा' सुस्थिरम् आत्मानं मन्यते इति 'सुस्थिरम्मन्य:' स्वस्थमानी 'भवति' ["आत्ममाने खश्च" इति खश्प्रत्यये मुमागम:] 'तस्य' अल्पसन्तुष्टस्य 'तां' स्वल्पसम्पदं 'कृतकृत्य:' तावता एव कृतार्थ: 'विधि:' दैवम् अपि 'न वर्द्धयति' अहम् इति 'मन्ये। पौरुषहीनात् दैवमपि जुगुप्सते। अत: प्रवृत्ते: परमर्द्धिप्राप्ति: इति भाव:[2] ॥ ३२ ॥

NOTES ON MALLI

1. Though (an instance is adduced) still he points to certain drawbacks by सम्पदा &c. 2. Luck recoils from the man that lacks enterprise ; so all remarkable accession of prosperity results from enterprise—this is the sense.

Sara—यस्तु वृद्ध्या तृप्यति तस्य पुनर्वृद्धिर्न भवति। Also see "पौरुषहीनात् &c." (Malli).

CHARCHA

1. सम्पदा—सम् + पद + क्विप् भावे सम्पत् wealth, fortune तया। ३या इति।

2. सुस्थिर &c.—सुष्ठु स्थिर: सुस्थिर: quite at ease, प्रादि तत्—। सुस्थिरम् आत्मानं मन्यते इति सुस्थिर + मन + खश् कर्त्तरि feels himself well placed, उपपद तत्—। The rule quoted by Malli means—खश् is attached and णिनि too, after मन of the दिवादि class if the thought relates to the agent himself, *i. e.*, where the agent thinks of himself.

3. स्वल्पया—सुष्ठु अल्पा स्वल्पा very small, प्रादितत्—। तया।

4. अपि—Implies समुच्चय। Thus—न केवलं प्रभूतया य: सुस्थिरम्मन्य:

तं न वर्द्धयति, किन्तु स्वल्पया अपि यः सुस्थिरम्मन्यः तं न वर्द्धयति। *Or* construe —यः सुस्थिरम्मन्यः भवति मन्ये स्वल्पया अपि सम्पदा कृतकृत्यो विधिः तं न वर्द्धयति।

5. कृतकृत्यः—कृ + क्यप् कर्मणि कृत्यम् duty. कृतं कृत्यमनेन He who has done his duty, बहु— ।

6. मन्ये—मन + लट् ए। This is a sign of उत्प्रेक्षा। मन्यते, मेने, मंस्यते, अमंस्त।

7. वर्द्धयति—वृध + णिच् + लट् तिप enhances. वर्द्धते, ववृधे, वर्द्धिष्यते —वर्त्स्यति, अवर्द्धिष्ट—अवृधत्।

8. *Voice*— येन···सुस्थिरम्मन्ये न भूयते···सा कृतकृत्येन विधिना न वर्द्ध्यते ···मन्यते (मया)।

33. *Advancement must be over the carcase of enemies.*

समूलघातमघ्नन्तः परान्नोद्यन्ति मानिनः।
प्रध्वंसितान्धतमसस्तत्रोदाहरणं रविः॥ ३३ ॥

Prak.—मानिनः परान् अघ्नन्तः न उद्यन्ति [When the high-spirited advance, they do it over the carcase of their enemies]. Why so ?—समूलघातम् अघ्नन्तः न उद्यन्ति [They first kill their enemies and then they advance, hence the advance is over their corpses]. What is this like ?—तत्र रविः उदाहरणम् [This is like the sun rising]. How so ?—प्रध्वंसितान्धतमसः रविः [The sun rises after having thoroughly dispersed gloom]. 33.

Prose—मानिनः परान् समूलघातम् अघ्नन्तः न उद्यन्ति। तत्र प्रध्वंसितान्ध-तमसः रविः उदाहरणम्॥ ३३ ॥

Eng.—The spirited do not rise without killing enemies with the destruction of their root. An instance thereof is the sun that has throughly dispersed the blinding gloom. 33.

Beng.—তেজস্বী পুরুষ ঐশ্বর্য্য লাভ করেন সত্য, কিন্তু শত্রুকে সমূলে উচ্ছিন্ন না করিয়া পারেন না। দেখ, সূর্য্যও অন্ধকারের মূলোচ্ছেদ না করিয়া উদিত হন না॥ ৩৩॥

Expl.—Darkness is the enemy of the sun. The sun first

kills darkness and then rises. Learn your lesson from his example. You cannot rise in life without weeding out your enemies. 33.

Malli.—किञ्च पराक्रमलभ्य एव उदयो नान्यलभ्य[1] इत्याह समूलेति। 'मानिनः' अभिमानिनः 'परान्' शत्रून् समूलं हत्वा 'समूलघातम् अघ्नन्तः' अनुन्मूलयन्तः इत्यर्थः ["समूलाकृतजीवेषु हन्कृञ्ग्रहः" इति णमुल्प्रत्ययः। "कषादिषु यथाविध्यनुप्रयोगः" इति हन्तेरनुप्रयोगः[2]] 'न उद्यन्ति' किन्तु हत्वा एव उद्यन्ति इत्यर्थः। 'तव' हत्वैव उदये। अन्धयति इति अन्धं गाढं तमः 'अन्धतमसम्' ["ध्वान्ते गाढेऽन्धतमसम्" इत्यमरः। "अवसमन्धेभ्यस्तमसः" इति अच्प्रत्ययः] 'प्रध्वंसितम् अन्धतमसं' येन सः। उदयात् प्राक् इति भावः। 'रविः उदाहरणं दृष्टान्तः [अत्रापि "दृष्टान्तोऽत्र महार्णवः" इतिवत् उपमालङ्कारो, न दृष्टान्तः इति द्रष्टव्यम्[3] ॥ ३३ ॥

NOTES ON MALLI

1. Besides उदय is what is gained by valour and by nothing else. 2. For explanation of the rules see *Charcha*. 3. It has to be noted that as in "दृष्टान्तोऽत्र महार्णवः" (sl. 31) the अलङ्कार here is उपमा and not दृष्टान्त।

Sara—मानी रविरिव शत्रून् तिमिराणीव अनुच्छिद्य कृतकृत्यो न भवति ॥ ३३ ॥

CHARCHA

1. समूलघातम्—मूलेन सह समूलम्, बहु—। समूलम् हत्वा इति समूल + हन + णमुल् भावे समूलघातम् by striking at the root. उपपदतत्—। Qual. The क्रिया in अघ्नन्तः। See next.

2. अघ्नन्तः—घ्नन्ति इति हन + शतृ कर्त्तरि घ्नन्तः those that kill न घ्नन्तः, नञ्तत्—। Qual. मानिनः। The rule "समूल—" means—हन्, कृ and ग्रह take णमुल् with समूल, अकृत and जीव respectively in the कर्मकारक as उपपद। The rule "कषादिषु—" means—In examples from Pan 3.4.34 to Pan. 3.4.45, the finite root must

be got from the one to which णमुल् is attached. Hence समूलघातम् अमारयन्त: &c. are inadmissible.

3. उद्यन्ति—उद्+इ+लट् झि (अन्ति)। एति, इयाय, एष्यति, अगात्।

4. मानिन:—मननम् इति मन+घञ्, भावे मान: self-respect, spirit. स: अस्ति एषाम् इति मान+इनि मत्वर्थे। Malli's अभिमानिन: means तेजस्विन:।

5. प्रध्वंसित &c.—प्र+ध्वंस+णिच्+क्त कर्मणि प्रध्वंसित throughly extirpated. अन्ध+णिच् स्वार्थे (चुरादि)+अच कर्त्तरि अन्धम् blinding. अन्धं तम: इति अन्ध+तमस्+अच् समासान्त अन्धतमसम् blinding darkness. प्रध्वंसितम् अन्धतमसम् अनेन, बहु—। Qual. रवि:। The rule "अव—" means—अच् is attached as समासान्त after compounds ending in तमस् with अव or सम्, अन्ध preceding. समासान्त affixes are attached स्वार्थे; hence usually the gender is unaltered. Here तमस् is neuter; the तत्पुरुष ending in तमस् is also neuter. So the final word with अच् is अन्धतमसम् in the neuter.

6. उदाहरणम्—उदाह्रियते अनेन इति उद्+आ+हृ+ल्युट् करणे। Example.

7. *Voice*—मानिभि:···अग्रद्भि: न उदीयते···तमसेन रविणा उदाहरणेन (भूयते)।

34. *Existence is threatened, an enemy living.*

विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा।
अनीत्वा पङ्कतां धूलिमुदकं नावतिष्ठते ॥ ३४ ॥

Prak.—विपक्षम् अखिलीकृत्य प्रतिष्ठा दुर्लभा खलु [No firm footing can be obtained without extirpating enemies]. How is that?—धूलिं पङ्कताम् अनीत्वा उदकं न अवतिष्ठते [Water does not collect so long as there is dust on the road. The dust is first reduced to mud and then the streets become water-logged].

Prose—विपक्षम् अखिलीकृत्य प्रतिष्ठा दुर्लभा खलु। उदकं धूलिं पङ्कताम् अनीत्वा न अवतिष्ठते ॥ ३४ ॥

Eng.—Stability is indeed difficult to attain [*Or*—The very existence is difficult to maintain] without having the enemy checked. Water does not collect without reducing dust to mud. 34.

Beng.—শত্রুর উচ্ছেদ না করিলে নিজেরও স্থিতি দুর্ঘট হইয়া পড়ে। যতক্ষণ ধূলি কাদা না হইয়া যায় ততক্ষণ রাস্তায় জল দাঁড়ায় না॥ ৩৪॥

Expl.—See *Prak.* above.

Malli.—কিঞ্চ অনুচ্ছিন্নশত্রোঃ প্রতিষ্ঠৈব দুর্ঘটা ইত্যাহ বিপক্ষমিতি[1]। 'বিপক্ষং' শত্রুম্ 'অখিলীকৃত্য' খিলস্য উৎসন্নম্ অকৃত্বা অনুন্মূল্য ইত্যর্থঃ 'প্রতিষ্ঠা দুর্লভা খলু'। তথাহি 'উদকং' কর্তৃ 'ধূলিং' স্বপরিভাবিনীমিতি ভাবঃ 'পঙ্কতাম্ অনীত্বা' নাধঃকৃত্য ইত্যর্থঃ 'ন অবতিষ্ঠতে' কিন্তু নীত্বৈব তিষ্ঠতি ইত্যর্থঃ ["সমবপ্রবিভ্যঃ স্থঃ" ইত্যাত্মনেপদম্। বাক্যভেদেন প্রতিবিম্বনাপেক্ষী দৃষ্টান্তালঙ্কারঃ [2]] ৩৪॥

NOTES ON MALLI

1. Moreover the very existence is unattainable by one who has not exterminated his enemies ; so he says বিপক্ষ &c. 2. The অলঙ্কার is দৃষ্টান্ত which arises when the essentials are reflected in a different বাক্য।

Sara—অনুৎখাতে রিপৌ দুর্লভা পুনরাত্মনঃ স্থিতিঃ। পঙ্কে এব উদকং তিষ্ঠতি। যাবৎ ধূলিঃ কুতস্তাবদুদকম্॥ ২৫॥

CHARCHA

1. বিপক্ষম্—বিরুদ্ধঃ পক্ষঃ অস্য বিপক্ষঃ or বিরুদ্ধপক্ষঃ of the opposite party, antagonist, বহু—। তাম্।

2. অখিলীকৃত্য—খিল exterminated উৎসন্ন (Malli.). অখিলং খিলং সম্পদ্যমানং কৃত্বা ইতি খিল+চ্বি+কৃ+ল্যপ্ খিলীকৃত্য having extirpated, গতিতৎ—। ন খিলীকৃত্য, নঞ্তৎ—। খিল meaning উৎসন্ন is rare. In "খিলীভূতে বিমানানাং তদাপাতভয়াৎ পথি" it means

"blocked." From which with some imagination we may arrive at उत्सन्न।

3. प्रतिष्ठा—प्रति+स्था+अङ् भावे existence, stability.

4. दुर्लभा—दुःखेन लभ्यते इति दुर्+लभ+खल् कर्मणि स्त्रियाम्।

5. अनीत्वा—न नीत्वा, नञ् तत्—। "अनञ्पूर्वे" इति निषेधात् न ल्यप्।

6. पङ्क्ताम्—Here Malli's अधः कृत्य has to be scrutinised. अधस् is not a गति। अधः कृत्वा uncompounded seems better. Some think that the साक्षात्प्रभृति list is आकृतिगण। So a defence may be given by including अधस् in the list.

7. अवतिष्ठते—अव+स्था+लट् ते। तिष्ठति—ते, तस्थौ—स्थे, स्थास्यति—ते, अस्थात्—अस्थित। The rule for the आत्मनेपद (See Malli) means स्था takes the आत्मनेपद when preceded by सम्, अव, प्र, वि।

8. *Voice*—…प्रतिष्ठया दुर्लभया…(भूयते) उदकेन…अवस्थीयते।

35. *Even a single enemy is a source of danger.*

म्रियते यावदेकोऽपि रिपुस्तावत् कुतः सुखम्।
पुरः क्लिश्नाति सोमं हि सैंहिकेयोऽसुरद्रुहाम्॥ ३५॥

Prak.—Well, I have but few enemies—यावत् एकोऽपि रिपुः म्रियते तावत् सुखं कुतः [Happiness is out of the question so long as there are enemies about]. What can a single enemy do ?—सैंहिकेयः असुरद्रुहां पुरः सोमं क्लिश्नाति [Rahu alone defies the whole host of gods and oppresses the moon]. 35.

Prose—एकोऽपि रिपुः यावत् म्रियते तावत् सुखं कुतः ? हि सैंहिकेयः असुरद्रुहां पुरः सोमं क्लिश्नाति॥ ३५॥

Eng.—Whence is ease so long as even a single enemy survives ? Simhika's son tortures the moon before (the eyes of) the slayers of the Asuras. 35.

Beng.—যতক্ষণ একটী মাত্রও শত্রু বাঁচিয়া আছে ততক্ষণ সুখ কোথায় ? সিংহিকার পুত্র রাহু একা হইলেও অসুরশত্রু দেবগণের সকলের চক্ষের উপরে সে চন্দ্রকে গ্রাস করে॥ ৩৫॥

Expl.—See *Prak.* above.

Malli.—ननु अयं शिशुपालः एकाकी नः किं करिष्यति इत्याशङ्क्याह ध्रियते इति। 'एकः अपि रिपुः यावत् ध्रियते' अवतिष्ठते ["धृङ् अवस्थाने" इति धातोस्तौदादिकात् कर्त्तरि लट्। "रिङ् शयग्लिङ्क्षु" इति रिङादेशः [1]] 'तावत्' तदवधि 'सुखं कुतः' ["यावत्तावच्च साकल्येऽवधौ—" इत्यमरः]। तथा 'हि' सिंहिकाया अपत्यं पुमान् 'सैंहिकेयः' राहुः ["तमस्तु राहुः स्वर्भानुः सैंहिकेयो विधुन्तुदः" इत्यमरः। "स्त्रीभ्यो ढक्"] 'असुरद्रुहां' देवानां 'पुरः' अग्रे 'सोमं क्लिश्नाति' बाधते (? बाधते)। प्राचुर्यात् सोमग्रहणं सूर्यस्य च इति भावः[1]। तस्मादेकोऽपि शत्रुरुच्छेतव्य इति भावः। "अग्नेः शेषमृणाच्छेषं शत्रोः शेषं न शेषयेत्"[2] इति तात्पर्यम् [विशेषेण सामान्यसमर्थनरूपोऽर्थान्तरन्यासः [3] ॥ ३५ ॥

NOTES ON MALLI

1. See *Charcha*. 2. Residue of fire, debt and enemy must not be allowed to remain. 3. The अलङ्कार is अर्थान्तरन्यास in which the general is supported by the particular.

Sara—एकोऽपि रिपुरलं दुःखाय। राहुरेक एव स्थितेषु सुरेषु चन्द्रं ग्रसति।

CHARCHA

1. ध्रियते—धृ+लट् ते कर्त्तरि। Exists. दध्रे, धरिष्यते, अधृत। Malli's steps are धृ+ते=धृ+श+ते ("तुदादिभ्यः शः")=ध्रि+अ+ते ("रिङ्—" Malli.)=ध्रिय्+अ+ते ("अचि श्नुधातुभ्रुवां य्वोरियङुवङौ")=ध्रियते। The rule "रिङ्—" means—when श of the तुदादि roots, यक्, or a य of आशीर्लिङ् follows, ऋ of the root preceding becomes रि।

2. पुरः—पूर्वस्मिन् देशे इति पूर्व+ङि (७मी)+असि स्वार्थे। Here पूर्व becomes पुर् by "पूर्वाधरावराणामसि पुरधवश्चैषाम्"। अव्यय। अधि ७मी, or सप्तम्यर्थस्य उक्तत्वात् प्रातिपदिकार्थे प्रथमा।

3. क्लिश्नाति—क्लिश+लट् ति। चिक्लेश, क्लेशिष्यति—क्लेक्ष्यति, अक्लेशीत्—अक्लिक्षत्।

4. सोमम्—Malli. says "प्राचुर्यात् सोमग्रहणम्" *i. e.*, the poet

speaks of the moon only, because the eclipse of the moon takes place more frequently than that of the sun. Though the oppression of the moon is directly mentioned, that of the sun is not altogether ignored. Compare "तुल्येऽपराधे स्वर्भानुर्भानुमन्तं चिरेण यत्। हिमांशुमाशु ग्रसते तन्म्रदिम्नः स्फुटं फलम्॥"—Sl. 49, *infra*. Hence Malli. adds "सूर्य्यश्च इति भावः"।

5. हि—"हि हेताववधारणे" इत्यमरः। Malli. takes it हेतौ, for he begins the second half with हि—"तथाहि" &c. We may also have it अवधारणे construing as क्लिश्नाति हि क्लिश्नात्येव।

6. सैंहिकेयः—सिंहिका was a राक्षसी—the mother of राहु। सिंहिकाया अपत्यं पुमान् इति सिंहिका+ढक् सैंहिकेयः। The rule for ढक् is "स्त्रीभ्यो ढक्"—स्त्रीप्रत्ययान्त words take ढक् in the sense तस्य अपत्यम्। We do not get अण् by "अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नामिकाभ्यः" because सिंहिका is neither a नदी nor a मानुषी।

7. असुरद्रुहाम्—असुरेभ्यो द्रुह्यन्ति इति असुर+द्रुह+क्विप् कर्त्तरि असुरद्रुहः those who fight against the Asuras, उपपदतत्—। तेषाम्। Refers to the gods. Also see under जगद्द्रुहाम्, Canto I, sl. 37.

8. *Voice*—...एकेन रिपुणा सुखेन (भूयते)...सैंहिकेयेन सोमः क्लिश्यते।

36. *Deeds alone make a friend or a foe.*

सखा गरीयान् शत्रुश्च कृत्रिमस्तौ हि कार्य्यतः।
स्यातामभित्रौ मित्रे च सहजप्राकृतावपि॥ ३६॥

Prak.—कृत्रिमः सखा शत्रुश्च गरीयान् [A friend or a foe made by deeds is really what counts]. Why so?—तौ हि कार्य्यतः [This is for the very reason that they are made so by deeds]. All friends and foes are so through deeds—सहजप्राकृतौ अपि अमित्रौ मित्रे च स्याताम् [No, there are other kinds of friends and foes, such as the in-born and the natural]. 36.

Prose—As in *Prak.*

Eng.—An incidental friend or foe is of great moment be-

cause these two are made by deeds. There may be friends or foes again that are in-born or natural. Malli. construes the second half differently (See *Charcha*). 36.

Beng.—শত্রু ও মিত্রের মধ্যে কৃত্রিমই গুরুতর, কারণ উহারা কার্য্য হইতে হইয়া থাকে। আবার সহজ ও প্রাকৃত এই দুই প্রকারেরও শত্রু ও মিত্র হইতে পারে॥ ৩৬॥

Expl.—Of friends and foes there are different kinds mentioned the *Sastras.* First come the सहज or in-born friends and foes. Sons of the sisters of the parents are सहज friends ; father's brothers and their sons are सहज foes. Next are the natural or प्राकृत friends and foes. The former are such by possessing neighbouring land with a common boundary ; the latter's land is not of that character. But the Sastras lay particular emphasis on friends and foes created by deeds—कृत्रिम friends and foes. Friendship or enmity thus incurred lasts for life. 36.

Malli.—ननु चुद्रोऽयं चेद्यः किं नः करिष्यति इत्याशङ्क्य तस्य बलवत्तां वक्तुं मित्रामित्रबलाबलविवेकं[1] तावत् करोति सखेति। क्रियया उपकारापकारान्यतररूपया निर्वृत्तः 'कृत्रिमः' ["ड्वितः क्त्रिः"। "त्रेर्मम्नित्यम्"] 'सखा' सुहृत् 'गरीयान्' बलवान्। एकः (?) 'शत्रुश्च' कृत्रिमो गरीयान्। कुतः ? 'हि' यस्मात् 'तौ' कृत्रिमशत्रू 'कार्य्यतः' उपकारापकाररूपकार्य्यवशात्। निर्वृत्तौ इति शेषः। उक्तकार्य्योपाधेः यावज्जीवम् अनपायात् अनयोः मित्रामित्रभावोऽपि अनपायी इति गरीयस्त्वम्[2] इति भावः। सहजप्राकृतौ तु नैवम् इत्याह स्यातामिति। सह जातः 'सहजः' एकशरीरावयवत्वात् [तत्र सहजं मित्रं मातृष्वसेयपितृष्वसेयादिः। सहजशत्रुस्तु पितृव्यतत्पुत्रादिः]। प्रकृत्या सिद्धः 'प्राकृतः' पूर्वोक्तसहजकृत्रिमलक्षणरहितः इत्यर्थः [तत्र विषयान्तरः[3] (? विषयानन्तरः) प्राकृतः शत्रुः तदनन्तरः[4] (? तदन्तरः) प्राकृतं मित्रम्]। 'अपि' त्वर्थे। तौ 'सहजप्राकृतौ' शत्रू (? 'अमित्रौ' शत्रू) 'मित्रे च स्याताम्'। तौ आत्मकार्य्यवशात् अनियमेन उभयरूपतामापद्येते, न कृत्रिमशत्रुमित्रे[5]। कृत्रिमः शत्रुः शत्रुरेव मित्रञ्च मित्रमेव इति कृत्रिमावेव मित्रा-

मित्रौ गरीयांसौ न तु सहजौ नापि प्राकृतौ इत्यर्थः। अनेन कृत्रिमत्वं सर्वापवादि इति सिद्धम् [6] ॥ ३६ ॥

NOTES ON MALLI

1. Discussion of the importance or non-importance of friends and foes. 2. The reason arising from this action lasts for life, so their friendliness or unfriendliness is permanent; hence the importance. 3. विषयः अन्तरमस्य separated by another's land (*Char.*). 4. तेन विषयेण अनन्तरः not separated by another's land (*Char.*). 5. These two are not invariably friend or foe but by their acts may acquire either character; not so the friends or foes of the कृत्रिम class. 6. This proves that कृत्रिमत्व overrules all other considerations.

Sara—कार्य्यत एव आत्यन्तिकः शत्रुर्वा सखा वा जायते। सहजौ प्राकृतौ वा तौ नात्यन्तं तथा ॥ ३६ ॥

CHARCHA

1. गरीयान्—अतिशयेन गुरुः इति गुरु+ईयसुन्=गर्+ईयसुन् गरीयान् of great importance. The ईयसुन् implies no comparison; for, if it did, we should have got गरिष्ठ there being *three* things to compare—कृत्रिम, सहज and प्राकृत। Comp. सध्रीयसाम्, sl. 31.

2. कृत्रिमः—क्रियया निर्वृत्तः इति कृ+क्त्रि भावे+मप् (तद्धित)=कृत्रिमः rendered by act. The rule "ड्वितः—" means—Roots that drop ड् take क्त्रि to indicate भाव or any कारक except the कर्त्ता। The form expected is कृत्रि meaning क्रिया act. But कृत्रि does not exist as an independent word. The rule "क्त्रेः—" directs the तद्धित affix मप् to be *always* attached to such forms in the sense तेन निर्वृत्तम्। Hence we say क्रियया निर्वृत्तम् instead of कृत्र्या निर्वृत्तम्।

3. कार्य्यतः—कार्य्यात् or कार्य्येण इति कार्य्य+ङसि or टा+तसि स्वार्थे।

4. स्याताम्—अस्+लिङ् याताम्। सम्भावनायां लिङ् (Malli.); see under अपि below. *Or* शकि लिङ्; see under अपि below.

5. अमित्रौ—मित्र friend (neuter). न मित्रम् अमित्रः, नञ् तत्—। तौ। Pred. to सहजप्राकृतौ (Malli.); see under अपि। Or nom. to स्याताम् (see under अपि)। Here by the rule "परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" we expect अमित्रम् in the neuter. Hence Haradatta derives with इत्रच् attached to अम 'to pain.' Bhattoji however thinks that the rule "भातामित्रच्छात्रपुत्रमन्त्रवृत्रमेढ्रोष्ट्राः पुंसि" (Pan. *Linganusasana*) specially provides for the masculine with a नञ् तत् —।

6. सहज &c.—सह जात इति सह + जन् + ड कर्तरि भूते सहजः, उपपदतत्—। प्रकृत्या सिद्ध इति प्रकृति + अण् शेषे प्राकृतः। सहजश्च प्राकृतश्च, द्वन्द्व। Nom. to स्याताम् (Malli); or pred. to अमित्रौ and मित्रे। See under अपि। Here Malli. says "विषयान्तरः प्राकृतः शत्रुः"—Kings are enemies when their kingdoms are separated by another's kingdom. This is not true. Enmity arises through clashing interests, boundary disputes &c. if the kingdoms are contiguous, and not when separated. विषयान्तरः seems to be a copyist's, slip for विषयानन्तरः and तदनन्तरः following is a slip for तदन्तरः। This is confirmed by Amara where we read "विषयानन्तरो राजा शत्रुर्मित्रमतः परम्"—A king with a contiguous kingdom is an enemy, others are friends.

7. अपि—Malli. remarks "अपि त्वर्थे"—अपि has the sense of तु, *i. e.*, it implies भेद। सहजप्राकृतौ अपि = सहजप्राकृतौ तु। The construction is सहजप्राकृतौ तु अमित्रौ मित्रे च स्याताम्—सहज and प्राकृत on the other hand may be अमित्र or मित्र as well. The implication is that कृत्रिम is always either a friend or a foe, it cannot change its character. The sense suits well. But it is difficult to cite an instance of अपि used in the sense of तु। We therefore suggest the construction—अमित्रौ मित्रे च सहजप्राकृतौ अपि स्याताम्।

8. *Voice.*—कृत्रिमेण सख्या शत्रुणा च गरीयसा (भूयते)। सहजप्राकृताभ्याम्·· अमित्राभ्यां मित्राभ्यां च भूयेत।

37. *Service and disservice alone mark the friend and the foe.*

उपकर्त्रारिणा सन्धिर्न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥ ३७ ॥

Prak.—उपकर्त्रा अरिणा सन्धिः [If a foe serves a good turn let there be peace with him, he has ceased to be a foe]. That is reasonable—अपकारिणा मित्रेण न सन्धिः [If a friend injures your cause, cut him for good]. That is rather hard—उपकारापकारौ हि एतयोः लक्षणं लक्ष्यम् [Why do you think so ? Have you not just now admitted that service indicates the friend and disservice the enemy ?] 37.

Prose—उपकर्त्रा अरिणा (अपि) सन्धिः । अपकारिणा मित्रेण (अपि) सन्धिः न । हि उपकारापकारौ एतयोः लक्षणं लक्ष्यम् ॥ ३७ ॥

Eng.—There may be peace with a foe that renders service, not with a friend that does disservice. Service and disservice alone are to be taken as guides of these. 37.

Beng.—শত্রু যদি উপকার করে তাহার সহিত সন্ধি করা উচিত। অপকার করিলে মিত্রের সহিতও সন্ধি করিবে না। উপকার ও অপকারই মিত্র ও শত্রুর পরিচয় দেয় ॥ ৩৭ ॥

Expl.—See *Prak.* and *Eng.* above.

Malli.—एवं चेत् अस्माकं पैतृष्वसेयः शिशुपालः सहजमित्रत्वात् सन्धातव्यः न तु यातव्यः इत्यत आह उपकर्त्रेति[1] । 'उपकर्त्रा' उपकारकारिणा 'अरिणा' अपि सहजेन प्राकृतेन वा इति शेषः 'सन्धिः' कार्य्यः अरित्वापवादेन कृत्रिममित्रताया बलीयस्याः यावज्जीवभाविन्याः तत्र उत्पन्नत्वात्[2] इति भावः। एवम् 'अपकारिणा मित्रेण' अपि सहजेन प्राकृतेन वा इति शेषः सन्धिः 'न' कार्य्यः मित्रत्वापवादेन कृत्रिमशत्रुताया बलीयस्या यावज्जीवभाविन्याः तत्र उत्पन्नत्वात्[3] इति भावः। ननु कथं साक्षात् अरिणा सन्दध्यात् मित्रेण विरुध्यात् इत्याशङ्क्य क्रियया

तदुभयोर्वैपरीत्यात् अदोष इत्याह[4]—'हि' यस्मात् 'उपकारापकारौ' एव 'तयोः' मित्रामित्रयोः 'लक्षणं' स्वरूपं 'लक्ष्यं' द्रष्टव्यम्। उपकर्ता एव मित्रम् अपकर्त्ता एव शत्रुः इत्यर्थः। तस्मात् सहजमित्रत्वेऽपि चैद्यः क्रियया शत्रुत्वात् यातव्य एव इति भावः॥ ३७॥

NOTES ON MALLI

1. If so, it follows that our father's sister's son Sisupala has to be conciliated and not attacked. So he says उपकर्त्रा &c. 2. Because friendliness established by deeds, and with a stronger tie, lasting for life, has appeared in him setting aside his unfriendliness. 3. As in above. 4. ननु &c.—Well how can peace be with a direct enemy and war with a friend? On this he says (by हि &c.)—This state has been reversed by deeds, hence no blame lies.

Sara—उपकारी चेत् अरिरपि सन्धातव्यः, अथ मित्रमपि यातव्यं यद्यपकारि।

CHARCHA

1. उपकर्त्रा—उप+कृ+तृच कर्त्तरि उपकर्त्ता benefactor. तेन। सहयोगे ३या।

2. सन्धिः—सम्+धा+कि भावे सन्धि peace. Nom. to स्यात्, or उक्त कर्म of क्रियते understood.

3. अपकारिणा—अप+कृ+णिनि कर्त्तरि साधुकारिणि अपकारि injurer. तेन। सहयोगे ३या।

4. उपकार &c.—उप+कृ+घञ् भावे उपकार service. अप+कृ+घञ् भावे अपकार dis-service. उपकारश्च अपकारश्च, द्वन्द्व। Same case with लक्षणम्।

5. लक्ष्यम्—लक्ष+णिच्+यत् कर्मणि has to be noted. Agrees with लक्षणम्। विधेयप्राधान्यात् क्लीवत्वम्।

6. लक्षणम्—लक्ष्यते अनेन इति लक्ष+णिच्+ल्युट् करणे लक्षणम् indicator सूचकम्। Malli. has स्वरूपम् essence, which is rather loose. It seems better to say that उपकार indicates the friend,

than that उपकार is the essence of a friend. This is predicated of उपकार and अपकार *separately*. उपकार is the लक्षण of मित्र and अपकार of अरि।

7. *Voice*— सन्धिना (भूयत) or सन्धिम् (कुर्य्यात्)।

38. *You have wronged Sisupala by seizing Rukmini.*

त्वया विप्रकृतश्चैद्यो रुक्मिणीं हरता हरे।
बद्धमूलस्य मूलं हि महद्वैरतरोः स्त्रियः॥ ३८॥

Prak.—हे हरे त्वया चैद्यो विप्रकृतः [You have injured Sisupala, O Hari]. How so ?—रुक्मिणीं हरता त्वया [You have injured him by seizing Rukmini who was betrothed to him]. That is long past—स्त्रियो हि बद्धमूलस्य वैरतरोः महत् मूलम् [Enmity is ineffaceable when a woman is at the root of it.].

Prose—हे हरे, रुक्मिणीं हरता त्वया चैद्यो विप्रकृतः। बद्धमूलस्य वैरतरोः स्त्रियः महत् मूलं हि॥ ३८॥

Eng.—You seizing Rukmini, O Hari, the lord of the Chedis was wronged. Of a tree of enmity that has taken root, women are a strong root. 38.

Beng.—ওহে হরি, রুক্মিণীকে বলপূর্ব্বক গ্রহণ করিয়া তুমি শিশু-পালের অপকারী হইয়াছ। শত্রুতারূপ মহাবৃক্ষ বদ্ধমূল হইলে, প্রায়ই দেখা যায় রমণী তাহার মহামূল॥ ৩৮॥

Expl.—If you examine the records of great enmities in the past, you will often find that a woman is at the root of it. Witness that between Sunda and Upasunda or that between Rama and Ravana. Now Rukmini was Sisupala's betrothed, but you appropriated her to yourself by force. That is an injury which Sisupala can never forget. By it you have become his कृत्रिम enemy. 38.

Malli.—अथ चैद्यस्य कृत्रिमशत्रुत्वं चतुर्भिराह त्वयेति। हे 'हरे रुक्मिणीं

हरता' बन्धुभिस्तस्मै प्रदत्तां राक्षसधर्मेण उद्वहता इत्यर्थ: ["राक्षसो युद्धहरणात्" इति याज्ञवल्क्य: । "गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ" इति मनु:] 'त्वया चैद्यो विप्रकृत:' विप्रियं प्रापित:[1] । तथाहि 'बद्धमूलस्य' रूढमूलस्य 'वैरतरो: स्थिय: महत्' प्रधानं 'मूलं हि' निश्चये [रूपकसंसृष्टोऽयं सामान्येन विशेषसमर्थनरूपोऽर्थान्तरन्यास:[2]] ॥ ३८ ॥

NOTES ON MALLI

1. Caused to suffer injury. 2. The अलङ्कार is अर्थान्तरन्यास of the kind in which the particular is supported by the general and it is mixed up with a रूपक (*Char.*).

Sara—अयि भो: कृष्ण अपकारात् कृत्रिम: शत्रुरसि त्वं शिशुपालस्य यस्य वाग्दत्ता रुक्मिणी त्वया हृता ॥ ३८ ॥

CHARCHA

1. विप्रकृत:—वि + प्र + कृ + क्त कर्मणि injured. Comp. "विप्रकृत: पन्नग: फणं कुरुते"—*Sakuntala*, VI.

2. चैद्य.—चेदि was the kingdom of Sisupala. See under चैद्यम्, Canto I, sl. 75. चेदि + ञ्यङ् चैद्य: । Refers to sisupala.

3. रुक्मिणीम्—Rukmini was the daughter of king Bhishmaka. ताम् । She was betrothed to Sisupala but was seized and abducted by Krishna before the marriage could be celebrated.

4. हरता—हृ + शतृ कर्त्तरि हरत् seizing. तेन । Krishna seized her by force. This is a form of marriage—Rakshasa marriage. See Malli. "राक्षसो—" । There are eight forms of marriage *viz.*, ब्राह्म, दैव, आर्ष, प्राजापत्य, आसुर, गान्धर्व, राक्षस, पैशाच । "ब्राह्मो दैवस्तथा चार्ष: प्राजापत्यस्तथासुर: । गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधम: ॥" Manu enjoins the राक्षस and गान्धर्व for the क्षत्रिय । Dushyanta married Sakuntala under the गान्धर्व form.

5. बद्ध &c.—बद्धं मूलम् अनेन बद्धमूल: that which has taken root, बद्ध— । तस्य ।

6. वैरतरी:—वीरस्य भाव: कर्म वा इति वीर + अण् वैरम् enmity. वैररूप: तरु: वैरतरु: tree of enmity, कर्मधा—like शाकपार्थिव (रूपककर्मधा—) । तस्य । The उपमितकर्मधा—with the वाक्य "वैरं तरुरिव" is avoided, because "स्त्रियो हि मूलम्" establishes अभेद between स्त्रिय: and मूलम् । उपमितकर्मधा—recognises भेद ।

7. *Remark.*—Malli's अर्थान्तरन्यास seems questionable. The first half of the verse gives the fact—Krishna seized Rukmini. The second half says—women are at the root of all mortal enmity. The two statements are not at all related as सामान्य and विशेष । The first case with no stretch of imagination can be called a particular case of the second. The two are but the major and the minor premise of a syllogism the conclusion of which being obvious, is suppressed. Thus :—(1) You stole Sisupala's wife. (2) Wife-stealer is a mortal enemy. (3) You are Sisupala's mortal enemy.

8. *Voice*—...हरन् त्व चेद्यं विप्रकृतवान् · स्त्रीभि: महता मूलेन (भूयते) ।

39. *He paid you back by besieging Dvaraka.*

त्वयि भौमं गते जेतुमरौत्सीत् स पुरीमिमाम् ।
प्रोषितार्य्यमणं मेरोरन्धकारस्तटीमिव ॥ ३९ ॥

Prak.—स: इमां पुरीम् अरौत्सीत् [In retaliation he had laid siege to this city]. How could he defy me thus ?—त्वयि भौमं जेतुं गते (सति) अरौत्सीत् [He besieged the city after you had marched against Naraka]. How mean of him !—अन्धकार: प्रोषितार्य्यमणं मेरो: तटीमिव [There is no question of meanness here. That is *policy*. Look how Darkness pervades the slopes of Meru. He waits for an opportunity and rushes out when the sun is is away on the other side of the slopes.]. 39.

Prose—त्वयि भौमं जेतुं गते (सति) स इमां पुरीं प्रोषितार्य्यमणं मेरो: तटीम् अन्धकार इव अरौत्सीत् ॥ ३९ ॥

Eng.—You having gone to subdue the son of *Bhumi*, he besieged this city, like darkness veiling the slopes of Meru from which Aryaman is absent. 39.

Beng.—সূর্য্যের অনুপস্থিতিতে অন্ধকার যেমন মেরুপর্ব্বতের তট আক্রমণ করে সেইরূপ তুমি যখন নরককে জয় করিতে গেলে, তখন শিশু-পাল এই পুরীর অবরোধ করিয়াছিল ॥ ৩৯ ॥

Expl.—In retaliation Sisupala injured us, not openly in defiance of our prowess as you did in defiance of his, but stealthily by besieging this city when you were away on an expedition against Naraka. He too has thus become a कृत्रिम enemy unto us. Also see *Prak.* 39.

Malli.—अथ तेनापि त्वं विप्रकृत इत्याह त्वयीति। 'त्वयि' भूमेरपत्यं पुमांसं 'भौमं' नरकासुरं 'जेतुं' गते सति 'सः' चैद्यः 'इमां पुरीं' द्वारकां 'प्रोषितः अर्य्यमा' सूर्य्यः यस्याः तां 'मेरोः तटीं' सानुम् 'अन्धकार इव अरौत्सीत्' रुद्धवान् [रुधेरनिटो लुङि सिचि वृद्धिः। उपमालङ्कारः] ॥ ३९ ॥

Sara—तेनापि कृतस्तवापकारः। नरकविजये व्यापृते त्वयि स द्वारकां रुरोध।

CHARCHA

1. त्वयि—भावे ७मी।

2. भौमम्—भूमेरपत्यं पुमान् इति भूमि + अण् शिवादि भौमः the son of the earth, *i. e.*, नरकासुर। तम्। The allusion is to the वराहावतार when Vishnu married Earth the issue of the marriage being नरक who was given the kingdom of *Pragjyotisha*, which is modern Assam. He proved to be a tyrant and Krishna killed him in open fight. Here by the rule "इतश्चानिञः" the form भौमेय was expected with the affix ढक्। But special provision is made for अण् after भूमि by including the word in the शिवादि list. The rule "शिवादिभ्योऽण्" becomes available yielding भौम।

3. अरौत्सीत्—रुध् + लुङ् तिप् besieged. रुधादि-रुन्धे, रुरोध-रुरुधे,

अरौत्सीत्-अरुद्ध-अरुधत्, रोत्स्यति-ते। Malli's steps are रुध्+लुङ् तिप्= अ+रुध्+सिच्+तिप्=अरुध्+सिच्+ईत् ("अस्तिसिचोऽपृक्ते")=अरौध्+स्+ईत् ("वदव्रजहलन्तस्याचः")=अरौत्सीत्। The poet does not say रुरोध, and Malli. gives रुद्धवान् avoiding रुरोध, because the fact is within the knowledge of Balarama and the rule "परोक्षे लिट्" is in the way.

4. प्रोषित &c.—प्र+वस+क्त कर्त्तरि प्रोषित absent. अर्य्यमन् sun. प्रोषितः अर्य्यमा अस्याः (पूमा) प्रोषितार्य्यमा from which the sun is absent, बहु—। ताम्। Qual. तटीम्। We have optionally two other forms here, thus:—(2) प्रोषितार्य्यमन्+डाप् स्त्रियाम्=प्रोषितार्य्यमा (आकारान्त); or (3) प्रोषितार्य्यमन्+ङीप् स्त्रियाम्=प्रोषितार्य्यम्णी। The first is declined like लघिमन् except अर्य्यमणौ अर्य्यमणः अर्य्यमणाम् अर्य्यमणि; the second like लता; the third like गौरी।

5. मेरोः—मेरु is the golden mountain about which the sun is supposed to revolve, so that the remote side is always dark.

6. अन्धकारः—अन्धं करोति इति अन्ध+कृ+अण् कर्त्तरि अन्धकारः or अन्धकारम् (अर्द्धर्चादि)।

7. *Voice*— तेन इयं पुरी प्रोषितार्य्यमा ··तटी अन्धकारेण···अरोधि।

40. *He abducted the wife of Babhru.*

आलप्यालमिदं बभ्रोर्यत् स दारानपाहरत्।
कथापि खलु पापानामलमश्रेयसे यतः॥ ४०॥

Prak.—इदम् आलप्य अलम् [This fact must not be mentioned]. Which fact?—स बभ्रोः दारान् अपहरत् इति यत् [The fact that he abducted the wife of Babhru]. Why not mention it?—यतः पापानां कथा अपि खलु अश्रेयसे अलम् [Because even the talk of sin is baneful]. 40.

Prose—स बभ्रोः दारान् अपाहरत् (इति) यत् इदम् आलप्य अलम्। यतः पापानां कथा अपि अश्रेयसे अलम्॥ ४०॥

Eng.—Away with mentioning that he abducted the wife of Babhru, for, even the mention of sin is enough for mishap. 40.

Beng.—শিশুপাল বভ্রুর স্ত্রী অপহরণ করিয়াছিল এ কথা বলিয়া কাজ নাই, কারণ পাপের উল্লেখেও অমঙ্গল হইয়া থাকে ॥ ৪০ ॥

Expl.—See *Eng.* above. 40.

Malli.—अपकारान्तरमाह आलप्येति। 'सः' चैद्यः 'बभ्रोः' यादवभेदस्य 'दारान्' भार्य्याम् ["भार्य्या जायाथ पुंभूम्नि दाराः स्यात्तु कुटुम्बिनी" इत्यमरः] 'अपाहरत्' इति 'यत् इदं 'दारापहरणम्। 'आलप्य' उच्चार्य्य 'अलं' नालपनीयमित्यर्थः ["अलं खल्वोः प्रतिषेधयोः प्राचां क्त्वा" इति क्त्वाप्रत्यये समासे ल्यबादेशः]। 'यतः पापानां' पाप्मनां 'कथा' उच्चारणम् 'अपि' ["चिन्तिपूजिकुथि (? कथि) कुम्बि—" इति अ (? इत्यादिना अङ्) प्रत्ययः] 'अश्रेयसे' अनर्थाय 'अलं' समर्था खलु ["नमःस्वस्ति--" इत्यादिना चतुर्थी। अत्र निषिध्यमानालपननिषेधनसमर्थनात् कार्य्येण कारणसमर्थकः अर्थान्तरन्यासः[1] ॥ ४० ॥

NOTES ON MALLI

1. Here we have अर्थान्तरन्यास that supports the cause by the effect, because mention is being prohibited and the prohibition is supported.

Sara—अहो दुर्नयः। तदा स बभ्रोर्दारानपाहरत्।

CHARCHA

1. आलप्य—आ + लप् + ल्यप्। गतितत्—। अलंयोगे क्त्वा which is changed into ल्यप् by the rule "समासेऽनञ्पूर्वे क्त्वो ल्यप"। The rule for क्त्वा here means—क्त्वा is attached optionally with अलम् and खलु as उपपद in the sense of prohibition. As an instance of खलु, compare खलुक्त्वा, sl. 70, *infra.*

2. अपाहरत्—अप + हृ + लङ्, तिप् abducted. हरति-ते,-जहार-जह्रे, हरिष्यति-ते, अहार्षीत्-अहृत।

3. कथा—कथनम् इति कथ + णिच् स्वार्थे (चुरादि) + अङ् भावे स्त्रियाम्। Note the copyists slips here in the Malli. The rule for अङ् in full is "चिन्तिपूजिकथिकुम्बिचर्चश्च"।

4. अश्रेयसे—प्रशस्य laudable. अतिशयेन प्रशस्यम् इति प्रशस्य + ईयसुन् = श्र + ईयसुन् or ज्य + इयसुन् = श्रेयः or ज्यायः welfare. Used substantively. न श्रेयः अश्रेयः mishap, नञ्तत्—। तस्मै। अलं योगे चतुर्थी। The rule is "नमःस्वस्तिस्वधास्वाहालंवषड्योगाच्च"—चतुर्थी is attached in connection with नमस्, स्वस्ति, स्वधा, स्वाहा, अलम् and वषट्। The अलम् here is in the sense 'capable' and includes itself and its synonyms, such as प्रभु, समर्थ &c.

5. यतः—This gives the reason why आलप्य अलम्। No use speaking because (यतः) &c. उत्तरवाक्यगतत्वेन उपादानात् न तच्छब्दस्यपेक्षा।

6. *Voice*—तेन...दाराः...अपाक्रिय न्त...येन (भूयते)...कथया...(भूयते)।

41. He is in fact an enemy now by interchange of wrongs.

विराद्ध एवं भवता विराद्धा बहुधा च नः।
निर्वर्त्त्यतेऽरिः क्रियया स श्रुतश्रवसः सुतः॥ ४१॥

Prak.—श्रुतश्रवसः स सुतः क्रियया अरिः निर्वर्त्त्यते [That son of our aunt Srutasravas becomes an enemy by deeds]. How so ?—एवं भवता विराद्धः सः [Because he was wronged by you in the manner as aforesaid]. That is an one-sided affair—बहुधा नः विराद्धा च सः [Why one-sided ? He too has wronged us as I have already said].

Prose—एवं भवता विराद्धः बहुधा नः च विराद्धा श्रुतश्रवसः सुतः सः क्रियया अरिः निर्वर्त्त्यते। ४१।

Eng.—Thus wronged by thee, the wrong-doer unto us in many ways indeed, that son of Srutasravas is being turned into an enemy by deeds. 41.

Beng.—পিতৃস্বসা শ্রুতশ্রবার পুত্র শিশুপালের অপকার করিয়াছ। সেও নানাপ্রকারে আমাদের অনিষ্ট করিয়াছে। এইরূপে কার্য্যের গতিতে সে আমাদের শত্রু হইয়া উঠিয়াছে। ৪১।

Expl.—See *Prak.* and *Eng.* above. 41.

Malli.—फलितमाह विराद्ध इति । 'एवं भवता विराद्धः' विप्रकृतः [राधेरनिटः कर्मणि क्तः [1]] 'बहुधा नः' अस्माकं 'च विराद्धा' विप्रकर्त्ता । 'श्रुतश्रवा' नाम हरेः पितृष्वसा । तस्याः 'सुतः' पैतृष्वसेयत्वात् सहजमित्रमपि इति भावः 'सः' चैद्यः 'क्रियया' पूर्वोक्तान्योऽन्यापक्रियया 'अरिः निर्वर्त्त्यते' कृत्रिमः शत्रुः क्रियते । अतो बलीयस्त्वादनुपेक्ष्य[2] भावः ॥ ४१ ॥

NOTES ON MALLI

1. The क्त is in the कर्मवाच्य after राध which is अनिट् । 2. Hence, this, being of greater moment, cannot be overlooked (Also see *Charcha* under श्रुतश्रवसः सुतः) ।

Sara—इत्थं कृतापकारः शिशुपालः एकान्तत एव नः शत्रुः ।

CHARCHA

1. विराद्धः—वि + राध (स्वादि सकर्मक) + क्त कर्मणि wronged.

2. विराद्धा—वि + राध (स्वादि सकर्मक) + तृच् कर्त्तरि wrong-doer.

3. बहुधा—बहु + धाच् in many ways. अव्यय qualifying the क्रिया in विराद्धा ।

4 नः—कर्मणि षष्ठी owing to the कृत् in विराद्धा । Thus तिङ्योगी—विराध्नोति अस्मान् ; कृद्योगी—विराद्धा नः ।

5. निर्वर्त्त्यते—निर + वृत + णिच् + लट् ते कर्मणि is being turned into. वर्त्तते, ववृते, वर्त्तिष्यते—वर्त्स्यति, अवर्त्तिष्ट—अवृतत् ।

6. श्रुतश्रवसः सुतः—This reference to the mother is to show the transformation. He was a सहजमित्र, but by deeds has become an enemy. Hence it furnishes an illustration of what is enunciated in sl. 36.

7. *Voice*—...विराद्धम्...विराद्धारम्...सुतं तं क्रिया अरिं निर्वर्त्तयति ।

42. *Remember Sisupala will not forget his wrongs.*

विधाय वैरं सामर्षे नरोऽरौ य उदासते ।
प्रक्षिप्योदर्चिषं कक्षे शेरते तेऽभिमारुतम् ॥ ४२ ॥

Prak.—ते अभिमारुतं शेरते [Such people lie against the wind]. What is the harm ?—कक्षे उदर्चिषं प्रक्षिप्य शेरते [They first set fire to

a dry forest, and then foolishly lie against the wind so as to be overtaken and consumed by the fire]. Who do so ?—ये नर: सामर्षे अरौ वैरं विधाय उदासते ते [I mean those people who wrong a relentless enemy and then lie indifferent. They are just such fools as the man who fires the forest and then goes to sleep to the leeward]. 42.

Prose—ये नर: सामर्षे अरौ वैरं विधाय उदासते ते कक्षे उदर्चिषं प्रक्षिप्य अभिमारुतं शेरते । ४२ ।

Eng.—People who sit listless after having done a wrong to an irate [Or—already angered] foe, really lie wind-ward (? lee-ward) after setting fire to a dry forest. 42.

Beng.—কোপন স্বভাব (*Or*—কুপিত) শত্রুর প্রতি বৈরাচরণ করিয়া যাহারা নিশ্চিন্ত বসিয়া আছে তাহারা যেন শুষ্ক বনে অগ্নি প্রদান করিয়া বায়ুর দিকে শুইয়া আছে। ৪২ ।

Expl.—See *Prak.*—"Those people who...indifferent are just such...leeward. 42,

Malli.—अत्रापि उपेक्षायां दोषमाह विधायेति[1] । 'ये नर:' पुमांस: ["स्यु: पुमांस: पञ्चजना: पुरुषा: पूरुषा नर:" इत्यमर:] 'सामर्षे' प्रागेव सरोषे 'अरौ वैरं विधाय' स्वयञ्च (? म्) अपकृत्य इत्यर्थ: 'उदासते' उपेक्षन्ते 'ते' नर: 'कक्षे' गुल्मे ["कक्षस्तु गुल्मे दोर्मूले पापे जीर्णवने तृणे" इति वैजयन्ती] 'उदर्चिषम्' अधिक-ज्वालम् अग्निं 'प्रक्षिप्य' अभिमारुतम् [आभिमुख्येऽव्ययीभाव:] 'शेरते' स्वपन्ति तद्विनाशहेतुरित्यर्थ: ["शीङोरुट्" इति रुडागम: । अत्र "ये उदासते ते शेरते" इति विशिष्टोदासीन्यशयनयो: (? विशिष्टोदासनशयनयो:) वाक्यार्थयो: निर्दिष्टैकत्वासम्भवात् सादृश्यलक्षणायाम् असम्भवद्वस्तुसम्बन्धो वाक्यार्थनिर्वृत्तिरिति (? वाक्यार्थनिर्वृत्तिरिति असम्भवद्वस्तुसम्बन्धो) निदर्शनाभेद: । न चायं दृष्टान्त: । वाक्यभेदेन प्रतिबिम्बकरणाक्षेपे तस्य उत्थानात् । अत्र तु वाक्यार्थे वाक्यार्थसमारोपात् वाक्यैकवाक्यतायां तदभाव: इत्यलङ्कारसर्वस्वकार:[2] ॥ ४२ ॥

NOTES ON MALLI

1. Here by विधाय &c. he also points out the harm of neglect. 2. Here the अलङ्कार is निदर्शना of the kind असम्भवद्वस्तु-

सम्बन्ध, because the sense is got by assuming साहश्य, since it is impossible to have the stated identity between the special kind of उदासन and शयन which are the वाक्यार्थ of the two statements ये उदासते and ते शेरते। It is not a case of दृष्टान्त because according to the author of the अलङ्कारसर्वस्व, that (दृष्टान्त) arises when similarity is gathered from two different वाक्यs ; that is absent here, because by ascribing the sense of one वाक्य to the other, the two वाक्यs are rendered identical.

Sara—शत्रुः सकोपः कृतापकारश्च तथापि य उदासीनः तस्य ध्रुवो मृत्युः।

CHARCHA

1. विधाय—वि + धा + ल्यप् having done.

2. वैरम्—Sl. 38. वैरं विधाय having done wrong or injury.

3. सामर्षे—मृष + घञ् भावे मर्षः forbearanee. न मर्षः अमर्षः vindictiveness, relentlessness ; नञ्तत्—। तेन सह, बहु—। Malli. renders सरोषे। It seems better to say असहने। The reference is to a man who never forgives a wrong.

4. नरः—Nom. plural of नृ। Decline ना नरौ नरः &c. like मातृ।

5. उदासते—उद् + आस + लट् अन्ते, remains careless, relaxes vigilance. आस्ते, आसाञ्चक्रे—आसामास—आसाम्बभूव, आसिष्यते, आसिष्ट।

6. प्रक्षिप्य—प्र + क्षिप् + ल्यप् having set.

7. उदर्चिषम्—उद्गताः or उद्गतानि अर्चिषः or अर्चींषि यस्य that which is in flames, बहु—। It is an attributive, here used substantively for fire. तम्।

8. कक्षे—Malli. has गुल्मे। But जीर्णवने suits better.

9. शेरते—शी + लट् अन्ते lie. The steps are शी + झ = शी + अते = शी + रते = शेरते। शेते·शयाते·शेरते, शिश्ये, शयिष्यते, अशयिष्ट। The rule for र is "शीङो रुट्"—झ in the आत्मनेपद of शी takes the augment रुट्, *i. e*, अते which was expected becomes रते।

10. अभिमारुतम्—मारुत wind. It is a corruption of मा रुद—don't cry. This contains an allusion. When *wind* the younger brother

of इन्द्र was in his mother's womb, Indra, through jealousy, cut him up with the thunder-bolt. The boy shrieked in pain, and, fearing lest the cries of the child should rouse the suspicions of the mother, इन्द्र whispered the words मा रुद into the ears of the boy. The child however was saved and received the name मा रुद in its corrupt form मारुत। The story is given at length in the Ramayana. मारुतम् अभिलक्ष्य इति अभिमारुतम् facing the wind, अव्ययी—by the rule "लक्षणेनाभिप्रती आभिमुख्ये"। Qual. शेरते। Here note that when the forest is ablaze, the danger is to the *leeward* (अनुमारुत) of the fire and not to the wind-ward (अभिमारुत)। To lie to the leeward of the fire means death *which one will escape lying wind-ward* of the fire. Leeward and windward have to be taken *with reference to the fire.* The proper word seems then to be अनुमारुतम्, for, if the sleeper is to the *windward* of the fire and lies with his face to the wind (अभिमारुत) he courts no danger whatever. Could it be that the poet really wrote अनुमारुतम् ?

11. *Voice*—यैः नृभिः...उदास्यते तैः...शय्यते ।

43. *His offence is intolerable being grave and repeated.*

मनागनभ्यावृत्त्या वा कामं क्षाम्यतु यः क्षमी ।
क्रियासमभिहारेण विराध्यन्तं क्षमेत कः ॥ ४३ ॥

Prak.—यः क्षमी (सः) कामं क्षाम्यतु [Let those who are forgiving by nature forgive offences if they like ; I am not going to put up with them]. What offences ?—मनाक् अनभ्यावृत्त्या वा विराध्यन्तं क्षाम्यतु [They may overlook small wrongs or wrongs not repeated]. But suppose the offence is a grave one of oft-repeated —क्रियासमभिहारेण विराध्यन्तं कः क्षमेत [Such offences no one can tolerate ; and Sisupala's offences are of that character]. 43.

Prose—यः क्षमी स मनाक् अनभ्यावृत्त्या वा (विराध्यन्तं) कामं क्षाम्यतु । क्रियासमभिहारेण विराध्यन्तं कः क्षमेत ? ४३ ।

Eng.—Let one who is forbearing forgive one offending slightly or without repetition. Who will excuse one offending gravely and repeatedly ? 43.

Beng.—যে অল্প অনিষ্ট করে বা একবার মাত্র অনিষ্ট করে তাহাকে ক্ষমাশীল পুরুষ না হয় ক্ষমা করুন, কিন্তু যে বারবার গুরুতর অনিষ্ট করিতেছে তাহাকে কে ক্ষমা করিবে ?

Expl.—See *Eng.* above.

Malli.—तथापि बान्धवत्वात् सोढ़व्य इत्याशङ्क्याह मनागिति। 'यः क्षमी' सहनः ["शमित्यष्टाभ्यो घिनुण्" इति घिनुण् प्रत्ययः] स सोढ़ा 'मनाक्' अल्पम् अभ्यावृत्तौ अपि इति भावः 'अनभ्यावृत्त्या' सकृद्वा अनल्पत्वेऽपि इति भावः 'विराध्यन्तम्' अपकुर्वाणं 'कामं' भृशं 'क्षाम्यतु' क्षमताम् [सम्भावनायां लोट्। "शमामष्टानां दीर्घः श्यनि"] 'क्रियासमभिहारेण' भृशं पौनःपुन्येन च इत्यर्थः [न च पुंवाक्येषु अनेकार्थत्वं दोषाय[1]] 'विराध्यन्तं कः क्षमेत' सहेत सोढुं शक्नुयात् न कोऽपि इत्यर्थः ["शकि लिङ्" इति शक्यार्थे लिङ्। क्षमू प्रहसने दैवादिको भौवादिकश्च]॥ ४३ ॥

NOTE ON MALLI

1, In a male speaker (or in non-scriptural language) the use of a word in more than one sense is not a detraction.

Sara—स्वल्पोऽपकारः सकृत्कृतो वा क्षन्तुं शक्यते किन्तु मुहुरपकृतं दृढ़ञ्च कथं क्षम्यताम्।

CHARCHA

1. मनाक्—An अव्यय meaning अल्प। "किञ्चिदीषन्मनागल्पे" इत्यमरः। Qual. the क्रिया in विराध्यन्तम्।

2. अनभ्यावृत्त्या—अभि + आ + वृत + क्तिन् भावे अभ्यावृत्ति repetition. न अभ्यावृत्तिः, नञ् तत्—। तया। करणे ३या। करण of the क्रिया in विराध्यन्तम्।

3. कामम्—काम fully भृश (Malli.). Qual. क्षाम्यतु । *Or* कामम् अव्यय implying अकामानुमति reluctant assent. कामं क्षमी क्षाम्यतु—granted that one of forgiving disposition will forgive.

4. क्षाम्यतु—क्षम (दिवादि)+लोट् तुप् might forgive. क्षाम्यति, चक्षाम, क्षमिष्यति—क्षंस्यति, अक्षमत् । Malli's rule "शमा—" means that the eight roots beginning with शम lengthen their vowel when श्यन् follows. Malli. has "सम्भावनायां लोट्" । This is after the भाष्य । Panini does not give any such rule. We may also say विधौ लोट् by the rule "विधिनिमन्त्रण—" taken with "लोट् च" ।

5. क्षमी—क्षाम्यति इति क्षम+घिनुण् कर्त्तरि ताच्छील्ये । "नोदात्तोपदेशस्य मान्तस्यानाचमेः" इति वृद्ध्यभावः ।

6. क्रिया &c.—कृ+श भावे क्रिया act. सम्+अभि+हृ+घञ् भावे समभिहारः grouping. क्रियाणां समभिहारः क्रियासमभिहारः grouping of actions or intensification of an act. ६तत्— । The word, however is restricted to imply पौनःपुन्य or भृशार्थ । "पौनःपुन्यं भृशार्थो वा क्रियासमभिहारः"—*Vrittikara*. Here it has *both* these senses. तेन, *i. e.*, repeatedly and excessively. ३या करणे । On the anomaly of a single word being used in two different senses in the same context, Malli. says 'न च पुंवाक्येषु—" *i. e.*, in non-scriptural language is allowed such liberty.

7. विराध्यन्तम्—वि+राध (दिवादि सकर्मक)+शतृ कर्त्तरि विराध्यत् (प्रातिपदिक) one who offends. तम् । Qual. जनम् understood.

8. क्षमेत—क्षम+लिङ् ईत could forgive. क्षमते, चक्षमे, क्षमिष्यते—क्षंस्यते, अक्षमिष्ट—अक्षंस्त ।

9. *Voice*—येन क्षमिणा (भूयते) तेन...(विराध्यन्)···क्षम्यताम् ।... विराध्यन् केन क्षम्येत ।

44. Offence demands retaliation.

अन्यदा भूषणं पुंसः क्षमा लज्जेव योषितः ।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥ ४४ ॥

N. B.—Indelicate. Malli. alone follows.

Malli.—ननु सर्वदा क्षमा एव पुंसो भूषणम् अतः अपराधेऽपि क्षन्तव्यम् अत आह अन्यदेति। 'अन्यदा' सुरतव्यतिरिक्ते काले 'योषितः लज्जा इव पुंसः अन्यदा' अपरिभवे 'क्षमा' शमः 'भूषणम्'। 'परिभवे' तु योषितः 'सुरतेषु वैयात्य" धार्ष्ट्यम् 'इव' ["धृष्टे धृष्णुर्वियातश्च" इत्यमरः] 'पराक्रमः' पौरुषं भूष्यते अनेन इति 'भूषणम्' आभरणम्। एवञ्च अक्रियावचनत्वात् नियतलिङ्गत्वात् विरोध (?) इति वल्लभोक्त' अत्युक्तम् ॥ ४४ ॥

45. Live not under the insults of an enemy.

मा जीवन् यः परावज्ञादुःखदग्धोऽपि जीवति।
तस्याजननिरेवास्तु जननीक्लेशकारिणः ॥ ४५ ॥

Prak.—अजननिः एव तस्य अस्तु [May he not be born at all]. Who ?—जननीक्लेशकारिणः तस्य [The fellow who occasions to his mother the pangs of child-birth]. Every one does it—यः मा जीवन् जीवति तस्य [True, but I am speaking of the man who having pained his mother by his birth, lives a wretched life and brings no satisfaction to his mother in return for her pains]. Well who is such a man ?—यः परावज्ञादुःखदग्धः अपि जीवति [Such is the man who has to live under the insults of his enemy]. 45.

Prose—यः परावज्ञादुःखदग्धः अपि मा जीवन् जीवति जननीक्लेशकारिणः तस्य अजननिः एव अस्तु। ४५।

Eng.—May not the odious birth itself come causing but pain to his mother, unto the man who, though withered by the misery of the slights of the enemy, would be living his wretched life. 45.

Beng.—শত্রুর অপমানের দুঃখে দগ্ধ হওয়াও যে ব্যক্তি ঘৃণিত জীবন ধারণ করে তাহার বরং জন্ম না হওয়াই ভাল ছিল, কারণ তাহার জন্মে জননীর ক্লেশ মাত্র ফল অন্য কোনও ফল নাই।

Expl.—See under *Eng.* and *Prak.* above. 45.

Malli.—अथ परिभवेऽपि अपराक्रमे निभिर्निन्दामाह मा जीवन्निति। 'यः परस्य' अपकर्त्तुः 'अवज्ञया' अमानेन (? अपमानेन) यत् 'दुःखं' तेन 'दग्धः' तप्तः अतएव 'माजीवन्' गर्हितजीवी सन् ["माङ्याक्रोशे" इति लटः शत्रादेशः[1]] 'जीवति' प्राणान् धारयति 'जनन्याः क्लेशकारिणः' गर्भधारणप्रसवादिवेदनाकारिणः तद्व्यतिरिक्तार्थ-क्रियाहीनस्य[2] इत्यर्थः 'तस्य अजननिः' अनुत्पत्तिः 'एव अस्तु' जननीक्लेशनिवृत्त्यर्थम् इति भावः ["आक्रोशे नञ्यनिः" इति जनिधातोरनिप्रत्ययः[3]] ॥ ४५ ॥

NOTES ON MALLI

1. See *Charcha.* 2. 'तस्मात्' जननीक्लेशकारणात् 'व्यतिरिक्तस्य' अधिकस्य 'अर्थस्य' प्रयोजनस्य या 'क्रिया' अनुष्ठानं तया 'हीनस्य' विरहितस्य। जननीक्लेशं विना किमप्यन्यदकुर्वत इत्यर्थः। 3. See *Charcha.*

Sara—शत्रुणा परिभूतस्य यत् जीवनं तन्मरणमेव।

CHARCHA

1. मा जीवन्—Two separate words मा and जीवन्, not a compound. जीवति इति जीव+लटः स्थाने शतृ जीवन् living. मा which is usually a prohibitive particle, here implies आक्रोश censure. Hence मा जीवन् living ill. The rule "माङि—" means—when माङ् as an उपपद implies censure, लट् may be replaced by शतृ or शानच्। उपपद here means merely a word in syntactical connection. "उपोच्चारितं पदमुपपदम्"। Hence there is no उपपदतत्—। Well, how is it that an आदेश for लट् is enjoined when लट् itself is not available? For, does not the rule 'माङि लुङ्" direct लुङ् always in connection with माङ्? True: but the Varttika has to be interpreted as first directing लट् in supercession of लुङ् and then enjoining the आदेश for लट्।

2. परा &c.—अव + ज्ञा + अङ् भावे अवज्ञा contempt. परस्य अवज्ञा, ६तत्—। तया or तस्याः दुःखम्, सुप्सुपा or ३तत्—। तेन दग्धः, ३तत्—।

3. अजननिः—अजननम् इति नञ्+जन+अनि भावे अजननिः (fem.) absence of birth, उपपदतत्—। See Next.

4. अस्तु—"आशिषि लिङ् लोटौ" इति लोट्। The rule for अनि in अजननि is "आक्रोशे—" —अनि is attached with नञ् as an उपपद if imprecation is intended. आक्रोश is शाप। "आक्रोशः शपनम्"—*Vrittikara.* Now to one who pronounces a शाप, the शाप becomes the इष्टार्थ ; hence शापप्रदान is also आशिस् and has to be made with लिङ् or लोट्। Thus तस्य अजननिर्भूयात् or तस्य अजननिरस्तु।

5. जननी &c.—जनयति इति जन+णिच्+लुाट् कर्त्तरि स्त्रियाम् जननी mother. तस्याः क्लेशः। ६तत्—। तं करोति इति जननीक्लेश + कृ + णिनि कर्त्तरि साधुकारिणि the torturer of his mother, उपपदतत्—। तस्य।

6. *Voice*—येन...दग्धेन...जीवता जीव्यते...अजनन्या...भूयताम्।

46. Even dust is worthier than one that pockets an insult.

पादाहतं यदुत्थाय मूर्द्धानमधिरोहति।
स्वस्थादेवापमानेऽपि देहिनस्तद्वरं रजः॥ ४६॥

Prak.—देहिनः रजः वरम् [Even dust is wortheir than that man]. Which man?—अपमाने अपि स्वस्थात् देहिनः [The man who stands unmoved under insults]. Why is dust worthier?—यत् पादाहतम् उत्थाय मूर्द्धानम् अधिरोहति तत् रजः [Strike dust with your feet, it gets up instantly and settles on yonr head. It shows more mettle than that worthless man.] 46.

Prose—यत् रजः पादाहतं (सत्) उत्थाय मूर्धानम् अधिरोहति तत् अपमाने अपि स्वस्थात् एव देहिनः वरम्। ४६।

Eng.—Dust which struck with the feet settles on the head after rising, is worthier than an embodied being who is really at ease even under insults.

Beng.—ধূলিতে পদাঘাত করিলে উহা উঠিয়া প্রহারকের মাথায় বসে। যিনি শত্রুর কৃত অপমানে অবিচলিত থাকেন ঐ ধূলিও তাঁহা অপেক্ষা ভাল। ৪৬।

Expl.—See *Eng.* and *Prak.* above. 46.

Malli.—पादेति। 'यत् रजः' धूलिः 'पादेन आहतं' सत् 'उत्थाय' उड्डीय 'मूर्द्धानम्' आहन्तुरिव शिरः 'अधिरोहति' आक्रामति 'तत्' रजः अचेतनमपि इति भावः 'अपमाने अपि' 'स्वस्थात्' सन्तुष्टात् 'देहिनः' चेतनात् 'वरं' श्रेष्ठम्। व्यतिरेकालङ्कारः॥ ४६॥

Sara—अपमानेऽपि यस्तूष्णीमास्ते स रजसोऽपि लघुः।

CHARCHA

1. पाद &c.—आ + हन + क्त कर्मणि आहत struck. पादेन आहतम्, ३तत्—। This is taken as an अपमान to रजस्।

2. उत्थाय—उद् + स्था + ल्यप् having got up. This is taken as the effort made by dust to retaliate.

3. अधिरोहति—अधि + रुह + लट् ति। It has become सकर्मक through अधि। उपसर्गवशात् सकर्मकत्वम्। Dust received a kick as an insult; it got up and sat on the head of the offender and thus gave it back. रुरोह, रोत्स्यति, अरुचत्।

4. स्वस्थात्—स्वस्मिन् तिष्ठति इति स्व + स्था + क कर्त्तरि स्वस्थः at ease. उपपदतत्—। तस्मात्।

5. एव—अन्ययोगव्यवच्छेदे। स्वस्थादेव नतु विकृतात्।

6. अपमाने—अप + मन + घञ् भावे अपमान insult. तस्मिन्। भावे ७मी or अधिं ७मी।

7. देहिनः—देहः अस्ति अस्य इति देह + इनि मत्वर्थे देही embodied, *i. e.* the आत्मन्। This implies the existence of चैतन्य and thence the naturally expected अपमानबोध। Yet the man is स्वस्थ। देहिनं व्यतिरिच्य or देहिनं विधूय रजो वरम्। अप्रिय ईदृशो देही अप्रियश्च रजः, तथापि तु ईदृशं देहिनमतीत्य ईषत्प्रियं रजः। ल्यब्लोपे कर्मणि पञ्चमी।

8. वरम्—वर rather preferable मनाक्प्रिय। "देवाहृते वर: श्रेष्ठे त्रिषु क्लीबे मनाक्प्रिये"। मनाक्प्रिय is not प्रियतर; hence we take the पञ्चमी in देहिन: as ल्यब्लोपे। We give an alternative *Eng. Trans.*— To the embodied being who is really at ease under insults, we rather prefer dust which...rising.

9. *Voice*—येन रजसा...हतेन (सता) मूर्धा अधिरुह्यते तेन...वरेण (भूयते)।

47. Useless is the birth of one that is man in name only.

असम्पादयत: कञ्चिदर्थं जातिक्रियागुणै: ।
यदृच्छाशब्दवत् पुंस: संज्ञायै जन्म केवलम् ॥ ४७ ॥

Prak.—पुंस: जन्म केवलं संज्ञायै [Such a person is born merely to add to the denotation of the term Man]. How so?—कञ्चित् अर्थम् असम्पादयत: पुंस: जन्म [I speak of the birth of such people as serve no purpose]. But as you say they do add to the denotation of the word Man—जातिक्रियागुणै: असम्पादयत: [But he does not add to the sum total of the world's good by his actions, by his qualification, or by his nature]. How is that like?—यदृच्छाशब्दवत् [His birth is like the coming of a new meaningless name to designate an object]. 47.

Prose—जातिक्रियागुणै: कञ्चित् अर्थम् असम्पादयत: पुंस: जन्म यदृच्छाशब्दवत् संज्ञायै केवलम्। ४७।

Eng.—As of whimsically formed words, birth is for a name only to the man serving no end whatever by caste, deeds, or virtues. 47.

Beng.—খাম খেয়ালী শব্দগুলি যেমন স্বধু অভিধানের জন্য হইয়া থাকে, সেইরূপ যে ব্যক্তি জাতিতে, কার্য্যে বা গুণে কোনও প্রয়োজন সাধন করে না তাহার জন্ম স্বধু নিজ নামের একটা পদার্থ সৃষ্টির জন্য।

Expl.—Four things attach to man after birth—his name (say Devadatta), his caste (say Brahmana) his work (say study), his virtues (say amiability &c.). Each of these four has its purpose—does work. But if Devadatta is incapable of doing any work as a Brahmana, or as a student, or as an amiable person &c., it seems he was born merely to become the possessor of the name Devadatta. The poet finds a similar case among words. A whimsically formed word such as डित्थ or डवित्थ is not a class-name (जातिशब्द), it is not a verbal derivative (क्रियाशब्द), nor is it an attributive (गुणशब्द)। डित्थ as a word is the exact parallel of Devadatta as a man working neither through जाति, nor through क्रिया, nor again through गुण। 47.

Malli.—असम्पादयत इति। किञ्च 'जातिः' ब्राह्मणादिः। 'क्रिया' इज्याध्ययनादिः। 'गुणः' शौर्य्यादिः। तैः साधनैः [करणे तृतीया] 'कञ्चित् अर्थं' सुकृतकीर्त्त्यादिपौरुषार्थम् (? पुरुषार्थम्)[1]। अन्यत्र गोत्वपाचकत्व (? चलत्व) शौक्ल्यादिभिः स्वाभिधेयभूतैः करणैः[2] 'कञ्चित् अर्थं' व्यवहाररूपं प्रयोजनम्। 'असम्पादयतः' उभयत्र तादृग्जात्याद्यसम्भवादिति[3] भावः। 'पुंसो जन्म' सत्तालाभः 'यदृच्छाशब्दवत्' इच्छाप्रकल्पितस्य जात्यादिप्रवृत्तिनिमित्तशून्यस्य डित्थादिशब्दस्येव[4] ["तत्र तस्येव" इति वतिप्रत्ययः। "स्वेच्छा यदृच्छा स्वच्छन्दः स्वैरता चेति ते समाः" इति केशवः] 'संज्ञायै केवलं' संज्ञार्थमेव। एकत्र पारिभाषिकं किञ्चिन्नाममात्रम् अनुभवितुम् अन्यत्र तादृक्नामनुभवितुम्[5] इत्यर्थः॥ ४७॥

NOTES ON MALLI

1. Such ends of man as merit, fame, &c. 2. In the other case, through the instrumentality of its own significance such as bovinity, character of a cook (? moveability), whiteness &c. 3. In both cases owing to the absence of such जाति &c. 4. As of a word such as डित्थ that is whimsically coined and lack such

helps as जाति &c. to form an idea and act accordingly. 5. In one instance to receive merely a technical name, in the other case to receive the *character* of such a name.

Sara—यो हि जन्मना एव पुरुषः न च कर्मणा, तस्य वृथा जन्म । ४७ ।

CHARCHA

1. असम्पादयतः—सम् + पद् + णिच् + शतृ कर्त्तरि सम्पादयत् achieving. तस्य ।

2. अर्थम्—अर्थ is प्रयोजन। In the case of *man*, the प्रयोजन is सुकृत, कीर्त्ति &c. With reference to *word*, प्रयोजन is व्यवहार usage.

3. जाति &c.—जन + क्तिन् भावे जाति class. In the case of *man*, it is ब्राह्मणत्वक्षत्रियत्व &c. ; for *word*, गोत्व &c. क्रिया is *effort* ; for *man*, it is इज्या, अध्ययन &c. ; for *word*, it is चलत्व, पाचकत्व &c. गुण is *quality* ; for *man* it is शुक्लत्व &c. ; for *word* the attribute it expresses.

4. यदृच्छा &c.—ऋच्छ to go + अ भावे ऋच्छा motion, impulse. या ऋच्छा यदृच्छा whim. कर्मधा—। यदृच्छाकृतः शब्दः यदृच्छाशब्दः word made whimsically, *i. e.*, without reference to derivative meaning such as *abracadabra* &c. are in English ; कर्मधा— like शाकपार्थिव। यदृच्छाशब्दस्य इव इति यदृच्छाशब्द + वति as of whimsically formed words. अन्यय in the षष्ठी विभक्ति here. Qual. पुंसः। The rule "तत्र—" (Malli.) means—वति may be attached without reference to क्रिया, with a वाक्य like तत्र इव or तस्य इव ।

5. सञ्ज्ञायै—संजानात्यनया इति सम् + ज्ञा + अङ् करणे संज्ञा name. तस्यै। तादर्थ्ये चतुर्थी। For man, संज्ञायै is संज्ञाप्रसिद्धये to furnish a recipient of the *name*—"पारिभाषिकं किञ्चिन्नाममात्रमनुभवितुम्" ; for word, it is संज्ञाकरणाय संज्ञारूपेण व्यवहाराय for use as a name—तादृक्त्वमनुभवितुम् ।

6. केवलम्—"निर्णीते केवलमिति"। निर्णीत is अवधारण। अव्यय meaning *alone*. संज्ञायै केवलम् for *name* alone.

7. *Voice*—...जन्मना (भूयते)।

48. The spirited are secure from insults.

तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता ।
अलङ्घनीयताहेतुरुभयं तन्मनस्विनि ॥ ४८ ॥

Prak.—अद्रौ तुङ्गत्वम्, इतरा न [In a mountain, the main characteristic we notice is loftiness and not the other one I am going to speak of]. What is that other one ?—सिन्धौ अगाधता, इदं न [The other one, *viz*, unfathomability, exists in the sea, but not this one, *i. e.*, loftiness]. Where is the relevancy of all this ?—मनस्विनि उभयं तत् [Both these characteristics, *viz*, loftiness and unfathomability, are found in the strong-minded]. What do you make out by it ?—अलङ्घनीयताहेतुः तत् उभयम् [Either of these virtues is a source of security from insults. People respect the mountain, because it is insurmountable on account of its height ; the ocean they dread, because it is so deep. The strong-minded one, possessing *both* these virtues, is a veritable terror to his enemies]. 48.

Prose—अद्रौ तुङ्गत्वम्, इतरा न। सिन्धौ अगाधता, इदं न। मनस्विनि अलङ्घनीयताहेतुः तत् उभयम्। *Or*—अद्रौ...इदं न। उभयम् अलङ्घनीयताहेतुः। तत् मनस्विनि। ४८।

Eng.—In the hill there is loftiness, but not the other ; in the ocean there is unfathomability, but not this one. Both these grounds for not being liable to insults exist in the spirited (lit.—strongminded). 48.

Beng.—পর্ব্বতে তুঙ্গতা আছে কিন্তু অগাধতা নামে যে অন্য একটী গুণ সেইটী নাই। সাগরে অগাধতা আছে কিন্তু এই তুঙ্গতা গুণটী নাই। এই উভয় গুণই অলঙ্ঘনীয়তার কারণ। উভয়ই মনস্বি ব্যক্তিতে আছে। ৪৮।

Expl.—See *Prak.* "Poeple respect...enemies". 48.

Malli.—एवमपौरुषं दूषयित्वा पौरुषं भूषयति तुङ्गत्वमिति। 'अद्रौ' पर्वते 'तुङ्गत्वम्' औन्नत्यम्। अस्तीति शेषः ["अस्तिर्भवन्तीपरः अप्रयुज्यमानोऽपि अस्ति" इत्यादि भाष्यात्। भवन्ती पूर्वाचार्य्याणां लटः संज्ञा[1]] 'इतरा' अगाधता 'न' अस्ति। 'सिन्धौ' समुद्रे 'अगाधता' गम्भीरता अस्ति 'इदं' तुङ्गत्वं 'न' अस्ति। 'मनस्विनि' वीरे तु 'अलङ्घनीयताहेतुः' अलङ्घ्यत्वकारणं 'तत् उभयं' तुङ्गत्वम् अगाधता च। तस्मात् अद्रिसिन्धुभ्याम् अधिको मनस्वी इति व्यतिरेकालङ्कारः॥ ४८॥

NOTE ON MALLI

1. From such texts of the भाष्य as "अस ending in भवन्ती (लट्) exists there, though not used". भवन्ती is the mane given to लट by older authors. Also see *Charcha* note 7.

Sara—See *Malli.* "तस्मात्...मनस्वी"।

CHARCHA

1. तुङ्गत्वम्—तुङ्ग high. तुङ्गत्वम् loftiness.

2. इतरा—इतर is a सर्वनाम meaning 'the other'. Here in the fem. it refers to अगाधता।

3. इदम्—This one, *i. e.*, the one just now mentioned, viz, तुङ्गत्वम्।

4. अगाधता—गाध + घञ् भावे गाधः fathomability. अविद्यमानः गाधः अस्मिन् अगाधः unfathomable, बहु—। तस्य भावः अगाधता unfathomability.

5. अलङ्घनीयताहेतुः—लङ्घ + णिच् + अणीयर् कर्मणि लङ्घनीय crossable. न लङ्घनीयः अलङ्घनीयः impassable, नञ्तत्—। तस्य भावः अलङ्घनीयता impassability. तस्याः हेतुः reason for impassability, ६तत्—। Pred. to उभयम्।

6. उभयम्—उभ is *two.* उभौ अवयवौ अस्य इति उभ + अयच् उभयम् a diad द्व्यवयवं वस्तु। Refers to तुङ्गत्वम् and अगाधता। उभ is *dual* and उभय usually *singular.* Both are सर्वनाम। We say usually

because sometimes, when the अवयवs are composite, we may have plural also ; comp. "उभये देवमनुष्याः", "सुखपरस्य हरेरुभयैः कृतं त्रिदिवमुद्धृतदानवकण्टकम्। तव शरैरधुनाततपर्वभिः पुरुषकेसरिणश्च पुरा नखैः" ॥—*Sakuntala*, VII.

7. तुङ्गत्वम्, इतरा, इदम्, अगाधता, उभयम्—These are all nom. to अस्ति understood. Malli. quotes the *Bhashya* as authority for supposing अस्ति as understood. The text of the भाष्य may be thus explained—'अप्रयुज्यमानः अपि' अनुक्तः अपि 'अस्तिः' असधातुः 'भवन्तीपरः' लट्परः लडन्तः असधातुः इत्यर्थः 'अस्ति' वर्त्तते सर्वत्र इति शेषः। Hence the भाष्य implies that when we say वृक्षः we mean वृक्षः अस्ति। According to this view even प्रातिपदिकार्थे प्रथमा becomes कर्त्तरि प्रथमा।

8. मनस्विनि—प्रशस्तं मनः अस्य इति मनस् + विनि मत्वर्थे मनस्वी strong-minded. प्रशंसायां मतुप्। तस्मिन्। अधिं ७मी।

9. *Voice*—तुङ्गत्वेन (भूयते) इतरया न (भूयते)...अगाधतया (भूयते) अनेन न (भूयते)।...द्वितुना तेन उभयेन (भूयते)।

49. Mildness is indeed a drawback.

तुल्येऽपराधे स्वर्भानुर्भानुमन्तं चिरेण यत्।
हिमांशुमाशु ग्रसते तन्म्रदिम्नः स्फुटं फलम्॥ ४९ ॥

Prak.—स्फुटं तत् म्रदिम्नः फलम् [This is clearly the outcome of weakness]. Which do you mean ?—स्वर्भानुः हिमांशुम् आशु ग्रसते (इति) यत् [Rahu swallows the moon at short intervals, simply because the moon is a weak enemy]. How do you know ?—भानुमन्तं चिरेण ग्रसते [Do you not see that he bites the hot-rayed sun at longer intervals]. Perhaps he has reasons to be less angry with the sun—अपराधे तुल्ये [No, the sun and the moon were wrong-doers to the same extent towards him ; yet the sun, the stronger of the two, is treated with greater consideration than the moon, the weaker]. 49.

Prose—स्वर्भानुः अपराधे तुल्ये भानुमन्तं चिरेण हिमांशुम् आशु ग्रसते (इति) यत् तत् म्रदिम्नः फलं स्फुटम्। ४९।

Eng.—It is clearly the result of mildness (*Lit.*—softness) that, the guilt being the same, Rahu swallows the moon quick while the sun tardily. 49.

Beng.—রাহু সম্বন্ধে সূর্য্য ও চন্দ্র উভয়ের তুল্য অপরাধ। তথাপি সে সূর্য্যকে বিলম্বে কিন্তু চন্দ্রকে সত্বর গ্রাস করে। এ স্পষ্টই চন্দ্রের মৃদুতার ফল। ৪৯।

Expl.—The gods and demons, in the days of yore, churned the ocean for nectar a taste of which was to confer immortality. When the precious extract was obtained, the demons seized it and Hari, disguised as a charming girl, obtained possession of it from the demons by her wiles. The mistake was soon found out, a quarrel arose between the parties, and, in the tumult, Vishnu divided the nectar among the gods. Rahu, one of the demons, came up as a god for a share, got one and commenced eating it. By the time the liquid reached his gullet, the sun and the moon shouted out his secret and Hari cut off his head. The head, however, had become immortal by the taste of the nectar and swore undying enmity against the sun and the moon for the dis-service. True to his word he still pursues and swallows them occasionally, but they constantly escape him through his open gullet. Now See *Eng.* and *Prak.* above.

Malli.—सम्प्रति ग्रचौ मार्दवमनर्थायेत्याह तुल्ये इति। 'स्वर्भानुः' राहुः 'अपराधे तुल्ये' अपि 'भानुमन्तं' सूर्य्यं 'चिरेण ग्रसते हिमांशुं' चन्द्रम् 'आशु' शीघ्रं 'ग्रसते' गिलति इति 'यत्' ["ग्रसितं गिलितं गीर्णम्" इत्यभिधानात्] 'तत् म्रदिम्नः' मार्दवस्य 'फलं स्फुटम्' ["पृथ्वादिभ्य इमनिच् (? इमनिज्वा)" इति इमनिच् प्रत्ययः]। तस्मात् विपचे तीव्रेण भवितव्यम् अन्यथा मृदुः सर्वत्र बाध्यते[1] इति भावः [एतच्च प्रस्तुतम् अप्रस्तुतार्केन्दुकथनेन सारूप्यात् प्रतीयते। इति अप्रस्तुतप्रशंसाभेदोऽयम्। "अप्रस्तुतस्य कथनात् प्रस्तुतं यत्र गम्यते। अप्रस्तुतप्रशंसेयं सारूप्यादिनियन्त्रिता।" इति लक्षणात्[2]]॥ ४९॥

NOTES ON MALLI

1. So one has to be harsh towards an adversary; otherwise becoming mild, one is opposed everywhere. 2. And this, what is relevant here, is inferred from resemblance with the irrelevant story of the sun and the moon. Thus this is a kind of अप्रस्तुतप्रशंसा as is inferred from the definition.—"It is अप्रस्तुतप्रशंसा where, through similarity, the relevant is inferred from a description of the irrelevant.

Sara—मृदुर्हि चन्द्रः असकृत् परिभूयते राहुणा, तेजस्विनः सूर्यस्य पुनर्ग्रासः कदाचिदेव भवति। Now see Malli. "तस्मात् विपक्षे &c."

CHARCHA

1. तुल्ये—तोल्यते अनया इति तुल+णिच्+अ करणे तुला निपातनात् balance. तुलया सम्मितः इति तुला+यत् तुल्यः measured in a balance, *equal.* तस्मिन्। तोला was expected but तुला is got by निपातन in the rule "तुल्यार्थैरतुलोपमाभ्यां तृतीयान्यतरस्याम्"।

2. अपराधे—अप+राध+घञ् भावे अपराध offence. तस्मिन्। The offence is disclosure of secret (See *Expl.* also महाभारत, आदिपर्व, अध्याय १८)।

3. स्वर्भानुः—स्वर् is an अव्यय meaning आकाश। भातीति भा+नु कर्त्तरि औणादिक भानुः resplendent. स्वर् आकाशे भानुः, सुप्सुपा। This is a name of राहु। "तमस्तु राहुः स्वर्भानुः सैंहिकेयो विधुन्तुदः" इत्यमरः। स्वर्भाणु was expected with a cerebral. The word is क्षुभ्नादि, hence no change.

4. भानुमन्तम्—भानु ray, light. भानवः अस्य सन्ति प्रशस्ता भूयांसो वा इति भानु+मतुप् भानुमान् the sun. तम्।

5. चिरेण—चिर a long time. तेन। अपवर्गे ३या। The fact is there may be as few as only two eclipses of the sun in the year. Hence चिरेण।

6. हिमांशुम्—हिम cold. हिमाः अंशवः अस्य हिमांशुः cold-rayed. बहु—। Refers to the moon. तम्। हिम points to मृदुता।

7. भाग्रु—Eclipses of the moon may be as many as five in the year ; hence भाग्रु।

8. ग्रसते—ग्रस + लट् ते । Swallows. जग्रसे, ग्रसिष्यते, अग्रसिष्ट । Reference is to the phenomenon of eclipse which is spoken of as ग्रास by राहु । See *Expl.* above. Solar eclipses are fewer in the year than lunar eclipses. This fact is here explained saying than Rahu is afraid of the hot-rayed sun, while he defies the cold-rayed moon. He approaches the one more cautiously, but the other whenever he likes.

9. म्रदिम्न:—मृदु mild, gentle. तस्य भाव इति मृदु + इमनिच् = म्रद + इमन् = म्रदिमा mildness. तस्य ।

10. स्फुटम्—स्फुटति इति स्फुट + अच् कर्त्तरि स्फुटम् open, clear.

11. फलम्—Consequence, result. Nom. to अस्ति or भवति understood.

12. *Voice*—स्वर्भानुना...भानुमान्...हिमांशु:...ग्रस्यते...येन (भूयते) । तेन...फलेन...(भूयते) ।

13. *Remark*—Note that the poet does not mean to say that the tardy swallowing of the sun is really due to Rahu's timidity, but it is introduced only to point out the difference in the treatment and thus emphasise the drawbacks of a mild policy.

50. *A weak man has but the worth of straw.*

स्वयं प्रणमतेऽल्पेऽपि परवायावुपेयुषि ।
निदर्शनमसाराणां लघुर्बहुतृणं नर: ॥ ५० ॥

Prak.—लघु नर: स्वयं प्रणमते [A worthless person falls prostrate of his own accord]. When ?—अल्पे अपि परवायौ उपेयुषि प्रणमते [He falls at the slightest breeze in the shape of an enemy]. Why so ?—बहुतृणम् असाराणां निदर्शनं नर: [Because like straw he is one without a back-bone].

Prose—असाराणां निदर्शनं बहुतृणं लघु: नर: अल्पे अपि परवायौ उपेयुषि स्वयं प्रणमते। ५०।

Eng.—The blast-like enemy, though insignificant, having approached, the straw-like person, mean and the examplar of the pithless, falls prostrate of himself. 50.

Beng.—তুচ্ছ বাক্তি তৃণের স্থায় অসারের দৃষ্টান্ত স্বরূপ। তাহার পক্ষে শত্রু বায়ুর স্থায় অল্প আসিলেও সে আপনিই প্রণত হয়। ৫০।

Expl.—See *Eng.* and *Prak.* above. 50.

Malli.—एतदेव भङ्ग्यन्तरेणाह स्वयमिति। 'असाराणां' दुर्बलानां 'निदर्शनं' दृष्टान्त: अतएव ईषदसमाप्तं तृणं 'बहुतृणं' तृणकल्प: इत्यर्थ: ["विभाषा सुपो बहुच् पुरस्तात्तु" इति बहुच् प्रत्यय:। प्रकृते: पूर्वश्च भवति। "स्यादीषदसमाप्तौ तु बहुच् प्रकृतिलिङ्गक:" इति वचनात् प्रकृतिलिङ्गता[1]] 'लघु:' निष्पौरुष: 'नर: अल्पे अपि'। 'परो वायु:' इव इत्युपमितसमास: [बहुतृणमिति स्पष्टोपमासाहचर्य्यात्। "कल्पवद्देश्यदेशीयादि" इति दण्डिना कल्पबादीनामौपम्यवाचकेषु अभिधानात् [2]]। तस्मिन् 'उपेयुषि' प्राप्ते सति 'स्वयं प्रणमते' स्वयमेव प्रह्वीभवति ["कर्मवत् कर्मणा तुल्यक्रिय:" इति कर्मवद्भावात् "भावकर्मणो:" इत्यात्मनेपदम्। "न दुहस्नुनमां यक्चिणौ इति यक्प्रतिषेध:[3]]। वायुना तृणमिव अल्पीयसापि रिपुणा लघुरक्लेशेन परिभूयते इत्यर्थ:। उपमालङ्कार: ॥ ५० ॥

NOTES ON MALLI

1. Here बहुच् is the affix by "विभाषा—" (*Charcha*) and is prefixed to the stem. The gender is that of the stem, owing to the declaration—"बहुच् is in the sense 'slightly incomplete' and the resulting word has the gender of the stem." 2. Because it is associated with बहुतृण in which the उपमा is obvious, for दण्डिन् says कल्पप् &c. indicate उपमा। Also see *Charcha.* 3. See *Charcha.*

Sara—See Malli.—"वायुना तृणमिव...परिभूयते"।

CHARCHA

1. प्रणमते—प्र + णम् + लट् ते कर्मकर्त्तरि becomes prostrate. The root is अन्तर्भावितण्यर्थ। The sense then is 'to cause to bow'. The कर्मकर्त्ता is नर:। Thus पर: (प्रयोजक) नरं (प्रयोज्य) प्रणमति—Enemy causes the man to bow. If we want to say that the man is so weak that he requires very little urging to prostrate himself, we may ignore the प्रयोजक (कर्त्तृव्यापारस्य अविवक्षा)। The कर्म, *i. e.*, नरम् itself, now becomes कर्त्ता, the sense being—the man bows down of his own accord. Thus we have कर्त्तृत्वविवक्षा in नरम्; hence we expect नर: प्रणमति just like असिश्छिनत्ति, स्थाली पचति &c. But the rule "कर्मवत्—" (Malli.) interferes. The rule means—The कर्त्ता, having the same व्यापार as the कर्म, has to be treated with the same sort of लकार as the कर्म। The लट् has thus to be in the कर्मवाच्य। This should yield नर: प्रणम्यते with आत्मनेपद by the rule "भावकर्मणो:" and यक् by "सार्वधातुके यक्"। But the rule "न दुह—" prohibits यक् and चिण् after दुह, स्नु and नम in the कर्मकर्त्तृवाच्य। Hence lastly नर: प्रणमते। नमति, ननाम, नंस्यति, अनंसीत्।

2. परवायौ—पर enemy. पर: वायुरिव, उपमितकर्मधा। वस्मिन्—। भावे ७मी। The कर्तृत्व is ignored (see note 1) Malli. avoids a रूपक with the वाक्य—पररूपो वायु:। The reason is, the poet says नर: वहुतृणम्—man like a straw—with an उपमा।

3. उपेयुषि—उप + इ + क्कसु for लिट् उपेयिवान् that which has come. तस्मिन्। See उपेयुषो, Canto I, sl. 24.

4. निदर्शनम्—नितरां दृश्यते अनेन इति नि + दृश + णिच् + ल्युट् करणे example.

5. असाराणाम्—सृ + घञ् भावे सार core. अविद्यमान: सार: एषाम् असारा without grit, नञ्तत्—। तेषाम्। Adjective used substantively.

6. वहुतृणम्—ईषदसमाप्तं तृणम् इति तृण + बहुच् = बहुतृणम् like straw. The affix is peculiar; it *precedes* like *prefix*. The rule is "विभाषा"—which means that—बहुच् is attached in the sense ईषदसमाप्त optionally with कल्पप् &c. but it is prefixed. The

gender is that of the stem to which it is attached. Hence बहुतृणम् in the neuter, though it qualifies नरः in the masculine.

7. *Voice*—...निदर्शनेन बहुतृणेन लघुना नरेण···प्रणम्यते (भावे)। The कर्म having become कर्त्ता the root is अकर्मक, hence the change is in the भाववाच्य।

51. Opponents bow to the spirited even at a distance.

तेजस्विमध्ये तेजस्वी दवीयानपि गण्यते ।
पञ्चमः पञ्चतपसस्तपनो जातवेदसाम् ॥ ५१ ॥

Prak.—दवीयानपि तेजस्वी तेजस्विमध्ये गण्यते [The really spirited are counted as such though they be at a considerable distance from the enumerator]. Can you cite an instance ?—पञ्चतपसः तपनः जातवेदसां पञ्चमः [Have you not noticed people practising penance with five fires ? Well, what are his fires ? There are four on four sides, but the fifth is the sun overhead. To him the sun, though at an immense distance, has not ceased to be a fire]. 51.

Prose—As in *Prak.*

Eng.—The spirited are counted among the spirited though far away. Of one practising penance with five fires, the fifth of the fires in the sun. 51.

Beng.—যাহার তেজ আছে সে দূরে থাকিলেও লোকে তাহাকে তেজস্বীর দলে ফেলিয়া থাকে। যাঁহারা পঞ্চাগ্নির মধ্যে তপস্যা করেন, সূর্য্যই তাঁহাদের পঞ্চম অগ্নি। ৫১।

Expl.—See *Prak.* and *Eng.* above.

Malli.—पुनः पौरुषे गुणमाह तेजस्वीति। 'दवीयान् अपि' दूरस्थोऽपि ["स्थूलदूर—" इत्यादिना पूर्वगुणयणादिपरलोपौ[1]] 'तेजस्वी तेजस्विनां मध्ये गण्यते' संख्यायते। तथाहि—पञ्चाग्निसाध्यं तपो यस्य स तथा, तस्य 'पञ्चतपसः' पञ्चाग्निमध्ये

तपस्वत: 'तपन:' अर्क: 'जातवेदसाम्' अग्नीनां 'पञ्चम:' पञ्चानां पूरण:। पञ्चमो जातवेदा भवति इत्यर्थ: [विशेषेण सामान्यसमर्थनरूपोऽर्थान्तरन्यास:] ॥ ५१ ॥

NOTE ON MALLI

1. By "स्थुलदूर—" the last portion beginning with a य, व, र or ल elides and there is गुण of the first vowel (*Char.*).

Sara—तेजस्वी तु दूरस्थोऽपि शत्रुणा नमस्क्रियते।

CHARCHA

1. तेजस्वि &c.—तेज: अस्ति एषाम् इति तेजस्+विनि मत्वर्थे तेजस्विन: the spirited. तेषां मध्यम् among the spirited, ६तत्—। तस्मिन्। अधिं सप्तमी।

2. दवीयान्—अतिशयेन दूर: इति दूर+ईयसुन्=दू+ईयसुन्=दो+ईयसुन्=दवीयान् very distant. The rule for the changes is "स्थूलदूरयुवह्रस्वक्षिप्रक्षुद्राणां यणादिपरं पूर्वस्य च गुण:"—Of स्थूल &c. the latter portion beginning with a यण् elides and the preceding vowel takes गुण।

3. गण्यते—गण+णिच् स्वार्थे (चुरादि)+लट् ते कर्मणि is reckoned. गणयति, गणयामास &c., गणयिष्यति, अजीगणत्—अजगणत्।

4. पञ्चम:—पञ्चानां पूरण: इति पञ्चन्+डट् by the rule "तस्य पूरणे डट्"। Next by the rule "नान्तादसंख्यादेर्मट्" the डट् changed into "मट् डट्" by prefixing मठ् to it. Thus we get पञ्चन्+मट् डट्=पञ्चम: the fifth.

5. पञ्च &c.—पञ्चन् here by लक्षणा (transference of epithets) means पञ्चाग्निसाध्यम् (Malli.). Hence पञ्च तप: अस्य पञ्चतपा: one whose penance is achieved with five fires, बहु—। *Or*—पञ्चसु तप: अस्य पञ्चतपा:, व्यधिकरण बहु—। The five fires are four on four sides and the sun over-head. Comp. "शुचौ चतुर्णां ज्वलतां हविर्भुजां शुचिस्मिता मध्यगता सुमध्यमा। विजित्य नेत्रप्रतिघातिनीं प्रभामनन्यदृष्टि: सवितारमैक्षत"—*Kumara*.

6. तपन:—तपति इति तप+ल्युट् कर्त्तरि that which heats, *i. e.*, the sun. This name explains the propriety of calling it an अग्नि।

7. जातवेदसाम्—जन + क्त कर्त्तरि जात anything born. जातान् वेत्ति जातं जातं विन्दते इति वा जात + विद + असुन् कर्त्तरि औणादिक जातवेदाः fire, उपपदतत्—। तेषाम्। निर्द्धारणे षष्ठी। Both तपनः जातवेदसां पञ्चमः and तपनः जातवेदःसु पञ्चमः are correct. See वाड़वजातवेदसः Canto I, sl. 20. Comp. "जन्मन् जन्मन् निहितो जातवेदाः" &c.

8. *Voice*—दवीयांसम् अपि तेजस्विनम्...गणयति (लोकः)।...तपनेन... पञ्चमेन (भूयते)।

52. The fame arising from subjugation of enemies travels far and wide.

अकृत्वा हेलया पादमुच्चैर्मूर्द्धसु विद्विषाम्।
कथङ्कारमनालम्बा कीर्त्तिर्द्यामधिरोहति ॥५२॥

Prak.—कीर्त्तिः कथङ्कारं द्याम् अधिरोहति [How can fame rise up to heaven]. Where is the difficulty ?—विद्विषां मूर्द्धसु पादम् अकृत्वा अनालम्बा कीर्त्तिः [She is propless if she has not placed her foot on the head of enemies ; hence she cannot reach such a high place as heaven]. But how if the head of the enemies be also high ?—उच्चैः मूर्द्धसु हेलया पादम् अकृत्वा अनालम्बा [She must first be able to place her feet with ease on the heads of the enemies even if the heads are high]. 52.

Prose—उच्चैः विद्विषां मूर्द्धसु हेलया पादम् अकृत्वा कथङ्कारम् अनालम्बा कीर्त्तिः द्याम् अधिरोहति ॥ ५२ ॥

Eng.—How can propless fame ascend the heavens without having easily placed a foot on the high heads of enemies ? 52.

Beng.—কীর্ত্তি স্বর্গেও গীত হয়। কিন্তু স্বর্গারোহণের সোপান শত্রুর উচ্চ মস্তক ; তাহাতে অনায়াসে পদক্ষেপ করিতে না পারিলে অবলম্বন শূন্য হইয়া কীর্ত্তি কিরূপে স্বর্গে যাইবে ? ৫২।

Expl.—Weed out your enemies if you want your fame to spread far and wide. Also see *Prak.* and *Eng.* above.

Malli.—गुणान्तरञ्च व्यतिरेकेण आह अकृत्वेति[1]। 'उच्चैः' उन्नतेषु 'विद्विषां मूर्द्धसु हेलया पादम् अकृत्वा' अनिधाय ["—अनञ्पूर्वे—" इति निषेधात् समासेऽपि न ल्यबादेशः[2]] 'कीर्त्तिः कथङ्कारं' कथमित्यर्थः ["अन्यथैवंकथमित्थंसु सिद्धाप्रयोगश्चेत्" इत्यनर्थकादेव करोतेः कथंपूर्वात् णमुल्[3]] 'अनालम्बा' निराधारा 'कीर्त्तिः द्यां' दिवम् 'अधिरोहति' न कथञ्चिदित्यर्थः। किञ्चित् निःश्रेण्यादिकम् अनाक्रम्य उच्चसौधस्य दुरारोहत्वात्[4] इति भावः। तस्मात् कीर्त्तिमिच्छतः पौरुषमेव आश्रयणीयम् इति श्लोकतात्पर्य्यम् [कीर्त्तितद्वतोरभेदोपचारात् समानकर्तृकतानिर्वाहः[5]। अत्र प्रस्तुतायाः कीर्त्तेः विषयमहिम्ना अप्रस्तुतप्रासादारोहणस्त्रीव्यवहारप्रतीतेः समासोक्तिः[6]] ॥ ५२ ॥

NOTES ON MALLI

1. By अकृत्वा &c. he speaks of another advantage through negation. 2. Owing to the prohibition अनञ्पूर्वे, there is no ल्यप् though there is समास। 3. See *Charcha.* 4. Because of the impossibility of ascending a lofty mansion without resting on some sort of steps. 5. The same nominative is secured by treating *fame* and *famous* as indentical. Also see *Charcha,* Remark. 6. The अलङ्कार is समासोक्ति because by virtue of the subject-matter, through कीर्त्ति, which is the matter in hand, we are reminded of the feminine style of ascending the top of a mansion, which is a foreign matter.

Sara—यो हि शत्रून् पराजयते तस्य कीर्त्तिः स्वर्गेऽपि गीयते। Also see *Malli.* "तस्मात्...तात्पर्य्यम्"।

CHARCHA

1. अकृत्वा—नञ्+कृ+क्त्वा without planting. क्त्वा is not changed into ल्यप् owing to the prohibition अनञ्पूर्वे। The rule in full is "समासेऽनञ्पूर्वे क्त्वो ल्यप्"।

2. हेलया—हेला ease. तया। प्रकृत्यादि ३या or करणे ३या।

3. उच्चैः—An अव्यय meaning उन्नत। तेषु। Qual. मूर्द्धसु।

4. विद्विषाम्—विद्विषन्ति इति वि + द्विष + क्विप् कर्त्तरि विद्विषः enemies. तेषाम्।

5. कथङ्कारम्—कथम् इति कथम् + कृ + णमुल् भावे कथङ्कारम् how, उपपदतत्—। Qual. अधिरोहति। Here कथङ्कारम् and कथम् mean the same, *i. e.*, कृ is superfluous. The rule "अन्यथा—" means—If suppression of कृ is justifiable (*i. e.*, does not matter), णमुल् may be attached to कृ with अन्यथा, एवम्, कथम्, इत्थम् as उपपद।

6. अनालम्बा—आ + लम्ब + घञ् भावे आलम्ब support. अविद्यमानः आलम्बः अस्याः without support, बहु—। Qual. कीर्त्तिः।

7. द्याम् अधिरोहति—दिव् + अम् (second case sing). द्याम् or दिवम्। Goes up to heaven. The fame of heroic actions go up to heaven. So do that of all meritorious acts. Comp. "स्वर्गे गीर्वाणनार्थ्यैः सुरपतिमभितः शाब्दिकानां वरेण्यं पाताले नागराजं भुजगयुवतयो यस्य गायन्ति कीर्त्तिम्।" &c.

8. *Voice*—...अनालम्बया कीर्त्त्या द्यौः अधिरुह्यते।

9. *Remark*—Malli's remark "कीर्त्तितद्वतोः—" means that though it is the person who is famous really plants his foot on the head of his enemies, we suppose here that *fame* itself places the foot. Hence *fame* places the foot and *fame* ascends heaven, *i. e.*, placing and ascending have the same nominative. Thus the rule "समानकर्त्तृकयोः पूर्वकाले" applies to the case अकृत्वा अधिरोहति—the क्त्वा is regular.

53. The lion prospers by his ferocity, the moon suffers though mildness.

अङ्काधिरोपितमृगश्चन्द्रमा मृगलाञ्छनः।
केसरी निष्ठुरक्षिप्तमृगयूथो मृगाधिपः॥ ५३॥

Prak.—चन्द्रमाः मृगलाञ्छनः [The moon is called *stag-stained*]. Why so ?—अङ्काधिरोपितमृगः चन्द्रमाः [Because he holds the stag on his lap. This is a piece of weakness in him and it has branded him as *stag-stained*]. Well what should he have done ?—केसरी

मृगाधिप: [He could have seen what was necessary from the fact that the lion is called the *king of stags*]. What procured him that proud title ?—निष्ठुरक्षिप्तमृगयूथ: केसरी [See how the lion treats stags. At times he kills a whole herd of them ; his very ferocity entitles him to that epithet, while mildness brands the moon.]. 53.

Prose—अङ्काधिरोपितमृग: चन्द्रमा: मृगलाञ्छन:, निष्ठुरक्षिप्तमृगयूथ: केसरी मृगाधिप: ॥ ५३ ॥

Eng.—The moon becomes 'stained by the deer' with the deer placed on his lap, while the lion is 'king of the deer' for having ruthlessly routed herds of deer. 53.

Beng.—চন্দ্র মৃদুস্বভাবে মৃগকে কোলে করিয়া 'মৃগলাঞ্ছন' নামে নিন্দিত হইতেছেন, আর সিংহ নিষ্ঠুর প্রহারে মৃগকুল নির্মূল করিয়া 'মৃগাধিপ' নামে পূজিত হইতেছে। ৫৩।

Expl.—See *Eng.* and *Prak.* above.

Malli.—पौरुषमेव आश्रयणीयम् इत्यत्र अन्वयव्यतिरेकदृष्टान्तौ आचष्टे अङ्केति[1]। 'अङ्कम्' उत्सङ्गम् 'अधिरोपित: मृग:' येन स 'चन्द्रमा: मृगलाञ्छन:' मृगाङ्क:। तथा 'निष्ठुरं यथा तथा 'क्षिप्त:' हत: 'मृगयूथ:' मृगसमूहो येन स 'केसरी' सिंह: मृगाधिप:। उभयत्रापि "ख्यात:" इति शेष:[2]। तस्मात्त्वौ मार्दवं दुष्कीर्त्तये पौरुषं तु कीर्त्तये इति भाव: [अत्र अप्रस्तुतकथनात् प्रस्तुतार्थप्रतीते: अप्रस्तुतप्रशंसा[3]] ॥ ५३ ॥

NOTES ON MALLI

1. By अङ्क &c. he furnishes affirmative and negative illustrations of the fact that strong measures have to be adopted (towards an enemy). 2. ख्यात: has to be supplied in both (lines). 3. The अलङ्कार here is अप्रस्तुतप्रशंसा ; because from a description of foreign matter, the matter in hand is inferred.

Sara—कृपया मृगमङ्के कृत्वा चन्द्रस्तेन लाञ्छितोऽभूत्। सिंहः पुनर्मृगानेव हत्वा तेषां राजा बभूव। अत आत्मीयतां तेजो मा भूत् क्षमा। Also see Malli. "तस्मात्क्षत्रो...कीर्त्यते।"

CHARCHA

1. अङ्क &c.—अधि + रुह + णिच् + क्त कर्मणि अधिरोपित or अधिरोहित caused to mount. अङ्के अङ्कं वा अधिरोपितः, सुप्सुपा। अङ्काधिरोपितः मृगः अनेन अस्य वा, बहु—। *Or*—अधिरोपितः मृगः अनेन, बहु—। अङ्के अधिरोपितमृगः, सुप्सुपा।

2. चन्द्रमाः—The moon. See under "अचूडचन्द्रमसोऽभिरामताम्" —Canto I, Sl. 16.

3. मृग &c.—लाञ्छ्यते अङ्क्यते अनेन इति लाञ्छ + ल्युट् करणे लाञ्छनम् mark, stain. मृगः लाञ्छनमस्य, बहु—। This implies that the beauty of the moon suffered thereby. This is the penalty he had to pay by his mildness towards the deer.

4. केसरी—केसर manes. केसरः अस्य अस्ति इति केसर + इनि मत्वर्थे the maned beast, *i. e.*, the lion. The usual reading is केशरी with a palatal. We prefer the dental because the palatal means पराग pollens. "सटायां केसरो दन्त्यः" इति गदसिंहः।

5. निष्ठुर &c.—छिद + क्त कर्मणि छिन्न dispersed ; Malli. has हत killed अनेकार्थत्वाद्धातूनाम्। यूथ herd ; the neuter is more common ; comp. "यूथानि सञ्चार्य रविप्रतप्तः"—*Sakuntala*, Act. V. मृगाणां यूथानि मृगयूथानि, ६तत्—। निष्ठुरं छिन्नानि निष्ठुरछिन्नानि, सुप्सुपा। निष्ठुरछिन्नानि मृगयूथानि अनेन, बहु—।

6. मृगाधिपः—अधिपाति इति अधि + पा + क कर्त्तरि अधिपः lord paramount. मृगाणाम् अधिपः, ६तत्—। This enviable epithet the lion earns by his prowess, The difference in the result as is seen in the moon and the lion shows the advantage of adopting strong measures (अन्वय) as well as the disadvantage of not adopting them (व्यतिरेक)। मृग may also mean any beast. "मृगः पशौ कुरङ्गे च"।

7. *Voice*—...मृगेण चन्द्रमसा लाञ्छनेन (भूयते) ...यूथेन केसरिणा मृगाधिपेन (भूयते)।

54. Conciliation spoils cases that demand repression.

चतुर्थोपायसाध्ये तु रिपौ सान्त्वमपक्रिया।
स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति ॥ ५४॥

Prak.—रिपौ सान्त्वं तु अपक्रिया [It is bad policy to adopt conciliation towards an enemy]. Not always—चतुर्थोपायसाध्ये रिपौ [Not always, but towards an enemy that is obviously to be reduced by force]. That may be true— कः प्राज्ञः स्वेद्यम् आमज्वरम् अम्भसा परिषिञ्चति [Only a fool will order a bath for an acute fever that has to be cured by promoting perspiration]. 54.

Prose—चतुर्थोपायसाध्ये रिपौ तु सान्त्वम् अपक्रिया। स्वेद्यम् आमज्वरं कः प्राज्ञः अम्भसा परिषिञ्चति ॥ ५४ ॥

Eng.—Conciliation is bad policy in an enemy reducible by the fourth expedient alone. Who ever, that knows, bathes in water an acute fever that has to be sweated? 54.

Beng.—যে রিপু দণ্ডনামক চতুর্থ উপায়ে বশ হইবে তাহার প্রতি সামনামক প্রথমোপায় প্রয়োগ করিলে অনিষ্ট ঘটিবে। নবজ্বরে ঘর্মই পথ্য, তাহাতে কোন্ বুদ্ধিমান্ জলসেকের ব্যবস্থা করে? ৫৪।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ननु सामादि सुकरोपायमुपेत्य किं पाक्षिकसिद्धिना दण्डेन? यथाह मनुः—"साम्ना भेदेन दानेन समस्तैरथ वा पृथक्। विजेतुं प्रयतेतारीन् न युद्धेन कदाचन॥" इति। तस्मात् सान्त्वमेव युक्तमित्याशङ्क्य द्वाभ्यां निराचष्टे चतुर्थोपायेति [1]। 'चतुर्थोपायसाध्ये' दण्डसाध्ये 'रिपौ सान्त्वं' साम ["सामसान्त्वमुभे समे" इत्यमरः] 'अपक्रिया' अपकारः। तथाहि 'स्वेद्यं' स्वेदार्हं स्वेदनकार्य्यम् (? कार्य्यार्हम्) इत्यर्थः ["स्वेदस्तु स्वेदने घर्मे" इति विश्वः] 'आमज्वरम्' अपक्वज्वरं प्राप्य ["आमो रोगे रोगभेदे आमोऽपक्वे तु वाच्यवत्" इति विश्वः] 'कः प्राज्ञः' पण्डितः 'अम्भसा' जलेन 'परिषिञ्चति' न कोऽपि इत्यर्थः [2]। ज्वरितस्य अम्भःसेकवत्

क्रुद्धस्य सान्त्वम् उद्दीपकं स्यात् अतो दण्ड (? ण्ड) एव इति भाव: । वाक्यभेदेन प्रतिबिम्बकरणापेक्षो दृष्टान्तालङ्कार:[3] ॥ ५४ ॥

NOTES ON MALLI

1. Well, what is the use of दण्ड, with which the success is partial, disregarding सामन्, &c. which are easier means ? Manu says—Attempt should be made to overcome the enemy with सामन्, दान and भेद, separately or simultaneously applied, but never with युद्ध । So सामन् (conciliation) is the proper thing here. This he refutes in two verses beginning with चतुर्थ &c.
2. Like sprinkling of water to fever patient, conciliation is an aggravator to the incensed, hence repression in the thing.
3. The अलङ्कार is दृष्टान्त which depends upon raising a comparison in a different sentence.

Sara—See *Malli.*—"ज्वरितस्य...दण्ड एव" ।

CHARCHA

1. चतुर्थ &c.—चतुर्णां पूरण: इति चतुर् + डट् = चतुर् थुक् + ड = चतुर्थ: the fourth. उपैति or उपायते अर्थम् अनेन इति उप + इ + अच् करणे or अय + घञ् करणे उपाय: means. These are four—सामन्, दान, भेद, दण्ड । साध or सिध् + णिच् + यत् or ण्यत् कर्मणि साध्य reducible. चतुर्थ: उपाय: चतुर्थोपाय: the fourth means, *i. e.*, दण्ड ; कर्मधा— । तेन साध्य:, ३तत्— । तस्मिन् । See under तस्य, sl. 55.

2. अपक्रिया—अप + कृ + श भावे mismanagement. Pred. to शान्त्वम् ।

3. स्वेद्यम्—स्विद + ण्यत् कर्मणि स्वेद्य to be sweated. तम् । This is from स्विद of the भ्वादि class which means स्नेहन, मोचन &c. and is सकर्मक । If derived from the दिवादि root which is अकर्मक say स्विद + णिच् + ण्यत् कर्मणि ।

4. आम &c.—आम: ज्वर: acute fever, कर्मधा— । तम् । कर्म of परिषिञ्चति । Here Malli. supplies प्राप्य in the सर्वङ्कषा । He construes आमज्वरं प्राप्य अम्भसा परिषिञ्चति । This is because of the

physical impossibility of wetting the fever itself. But see *Remark* below. Malli's परिषिञ्चति is अकर्मक and means परिषेचन-कर्म करोति। It has become अकर्मक through अविवक्षा of the कर्म। अम्भसा has करणे तृतीया। In our construction परिषिञ्चति is सकर्मक the कर्म being आमज्वर। अम्भसा आमज्वरं परिषिञ्चति—wets acute fever with water—becomes intelligible by आरोप as in the Remark. It must not be supposed that in such cases सिच् must always be treated as अकर्मक। Compare the सकर्मक use in "क इदानीमुष्णोदकेन नवमालिकां सिञ्चति"—Sak. IV.

5. प्राज्ञः—प्रजानाति इति प्र + ज्ञा + क कर्त्तरि प्रज्ञः well-informed. प्रज्ञ एव इति प्रज्ञ + अण् स्वार्थे प्राज्ञः। An अप्राज्ञ might, but a प्राज्ञ won't.

6. परिषिञ्चति—परि + सिच् + लट् तिप् thoroughly sprinkles. परि implies सर्वतोभाव thoroughness. सिञ्चति—ते, सिषेच—सिषिचे, सेक्ष्यति—ते, असिचत्—असिचत—असिक्त। स becomes ष by "उपसर्गात् 'सुनोति-सुवतिस्यतिस्तौति स्तोभति स्था सेनय सेध सिच सञ्ज स्वञ्जाम्"।

7. *Voice*—...साम्त्वेन अपक्रियया (भूयते)...स्वेदः...ज्वरः केन प्राज्ञेन ...परिषिच्यते।

8. *Remark*—सेचन can be of the patient only. Here however, by आरोप the परिषेचन of the ज्वरित is taken as the परिषेचन of the ज्वर।

55. Conciliation inflames him the more.

सामवादाः सकोपस्य तस्य प्रत्युत दीपकाः।
प्रतप्तस्येव सहसा सर्पिषस्तोयबिन्दवः॥ ५५॥

Prak.—सामवादाः तस्य प्रत्युत दीपकाः [Instead of mollifying, conciliation will only inflame him the more]. Why so?—सकोपस्य तस्य सहसा दीपकाः [As he is already inflamed against you, peace overtures will forthwith set him ablaze]. If he is inflamed that is the more reason that he should be pacified—प्रतप्तस्य सर्पिषः तोयबिन्दव इव [No. Witness the case of unduly hot

Ghi which becomes all in flames no sooner water is sprinkled upon it]. 55.

Prose—सकोपस्य तस्य सामवादाः सहसा प्रतप्तस्य सर्पिषः तोयबिन्दव इव प्रत्युत दीपकाः। *Or* place सहसा before दीपकाः।

Eng.—On the contrary, hostile as he is, conciliatory words would forthwith become inflamers unto him (*Or*—set him ablaze) as drops of water are unto overheated *Ghi*. 55.

Beng.—যাহার অন্তরে কোপ রহিয়াছে, মিষ্ট কথায় বরং তাহার কোপ বৃদ্ধিই পায়। ঘৃত উত্তপ্ত হইলে হঠাৎ তাহাতে যদি জলবিন্দু ফেলা যায়, সে ঘৃত জ্বলিয়া উঠে। ৫৫।

Expl.—See *Eng.* and *Prak.* above.

Malli.—सामेति। 'सकोपस्य' रूढ़वैरस्य तस्य चैद्यस्य 'सामवादाः' प्रियोक्तयः 'सहसा प्रतप्तस्य' क्वथितस्य 'सर्पिषः' घृतस्य 'तोयबिन्दव इव प्रत्युत' वैपरीत्येन 'दीपकाः' प्रज्वलनकारिणः न तु शान्तिकरा इत्यर्थः। तस्माद्दण्ड्य एव सः, मनुवचनं तु अप्ररूढ़वैरविषयम् इति भावः॥ ५५॥

Sara—उष्णे घृते जलबिन्दव इव कुपिते रिपौ दीपकमेव साम।

CHARCHA

1. सामवादाः—वद+घञ् भावे वाद talk, word. साम्नः वादाः words of conciliation, ६तत्—।

2. सकोपस्य—कोपेन सह वर्त्तमानः सकोपः, बहु—। तस्य। Also see next.

3. तस्य—अनुक्ते अपि कर्त्तरि कृद्योगा षष्ठी (See under दीपकाः)। Malli. takes it with reference to Sisupala (चैद्यस्य)। But sl. 55 is a continuation of the idea in sl. 54; so, as that verse is perfectly general, तस्य here has also to be taken generally. So explain 'तस्य' रिपोः चतुर्थोपायसाध्यस्य रिपोः इत्यर्थः। कश्च चतुर्थोपायसाध्यो रिपुः? यो हि 'सकोपः' रूढ़वैरः।

4. प्रत्युत—A compound अव्यय (प्रति + उत)। प्रति implies वैपरीत्य

contrariety. Hence Malli. says वैपरीत्येन। Comp. "प्रत्युत सा तिरस्कृता"—Canto I, sl. 39 (which see).

5. दीपकाः—दीपयन्ति इति दीप+णिच्+ण्वुल् कर्त्तरि inflamers. दीप् is अकर्मक। Thus स दीप्यते (अणिचि)=सामवादाः तं दीपयन्ति (अणिकर्त्तुः कर्मसंज्ञा)=सामवादाः तस्य दीपकाः (कृद्योगे)।

6. प्रतप्तस्य—प्र+तप+क्त कर्त्तरि प्रतप्त overheated. तस्य। प्र implies प्रकर्ष excess.

7. सहसा—Malli. connects it with प्रतप्तस्य। सहसा प्रतप्तः suddenly heated, *i. e.*, rapidly heated. *Or*—suppose क्षिप्ताः, दत्ता &c. as understood and construe सहसा क्षिप्ताः तोयविन्दवः—Drops of water suddenly thrown in. But both these lack uniformity, because they detach सहसा from the first half of the verse. Better say सहसा दीपका forthwith set ablaze. This may be taken with both सामवादाः in the first half and तोयविन्दवः in the second. Thus सामवादाः तस्य सहसा दीपकाः as are तोयविन्दवः सर्पिष सहसा दीपकाः। Our *Eng.* is in accord with this construction.

8. तोय &c.—तोयस्य विन्दवः, ६तत्—। The counterpart of this is सामवादाः; of सकोपस्य it is प्रतप्तस्य ; of तस्य it is सर्पिषः।

9. *Voice*—...सामवादैः...बिन्दुभिः दीपकैः (भूयते)।

10. *Remark*—In verse 54, the poet says सान्त्व is अपक्रिया। Here he explains what that अपक्रिया is. Verse 55 elucidates verse 54, thus—सकोपं तु रिपुं सान्त्वं न शमयति प्रत्युत दीपयति इति सान्त्वादपकारः।

56. Bungling ministers are but enemies in disguise.

गुणानामायथातथ्यादर्थं विप्लावयन्ति ये।
अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंज्ञिताः॥५६॥

Prak.—ते राज्ञां दूष्याः [Those people have to be condemned by the king]. Which people ?—अमात्यव्यञ्जनाः शत्रुसंज्ञिताः [People who are in the garb of ministers, but really deserve to be branded as enemies]. Why ?—ये अर्थं विप्लावयन्ति ते [Because

they spoil the king's cause]. How so?—गुणानाम् आयथातथ्यात् विप्लावयन्ति [They spoil the cause through ignorance by a misapplication of the expedients employed]. 56.

Prose—गुणानाम् आयथातथ्यात् अर्थं ये विप्लावयन्ति अमात्यव्यञ्जनाः शत्रुसंज्ञिताः ते राज्ञां दूष्याः ॥ ५६ ॥

Eng.—Those who, passing as ministers, subvert the end by the unsuitability of the means (employed), become branded as enemies and are to be condemned by the king. 56.

Beng.—উপায়গুলি যেখানে যেমন প্রয়োগ করা উচিত তাহা না করিয়া যাহারা রাজার কাজের ক্ষতি করে তাহারা অমাত্যের সাজে শত্রু ও রাজার নিন্দ্য। ৫৬।

Expl.—See *Eng.* and *Prak.* above.

Malli.—एवं स्थिते केचित् उद्धवादयः प्रत्याचक्षीरन् तान् प्रत्याह गुणानामिति[1]। सन्ध्यादीनां (? 'गुणानां' सन्ध्यादीनाम्) 'आयथातथ्यात्' यथातथत्वम् अनतिक्रम्य (? अतिक्रम्य)। यथातथं यथायोग्यम् इति यावत् ["यथार्थं (? र्थं) तु यथातथम्" इत्यमरः। यथार्थेऽव्ययीभावः। "स नपुंसकम्" इति नपुंसकम्। "ह्रस्वो नपुंसके—" इति ह्रस्वत्वम्[2]]। ततो नञ् समासे अयथातथम्। तस्य भावः आयथातथ्यम् [ब्राह्मणादित्वात् ष्यञ्प्रत्ययः। "यथातथयथापुरयोः पर्यायेण" इति विकल्पात् नञ्पूर्वपदवृद्धिः[3]]। तस्मात् 'आयथातथ्यात्' अयथायोग्यात् (? योगात्) अन्यकाले अन्यप्रयोगात् इत्यर्थः 'ये अर्थं' प्रयोजनं 'विप्लावयन्ति' विघ्नन्ति कार्यहानिं कुर्वन्ति इत्यर्थः 'अमात्यानां व्यञ्जनं' चिह्नं येषां ते तथोक्ताः तद्वेषधारिणः इत्यर्थः ["अवर्ज्यो बहुव्रीहिर्व्यधिकरणो जन्माद्युत्तरपदः" इति वामनः[4]] वस्तुतस्तु शत्रुरिति संज्ञा एषां सञ्जाता 'शत्रुसंज्ञिताः' शत्रव एव 'ते' कूटमन्त्रिणो 'राज्ञां' दूषयितुमर्हा 'दूष्याः' गर्ह्याः त्याज्याः इति यावत् ["कृत्यानां कर्त्तरि वा" इति कर्त्तरि षष्ठी]। अतः स्वेक्तं न प्रतिरोद्धव्यम्[5] इति भावः।

NOTES ON MALLI

1. Such being the case, some, with Uddhava at their head,

might oppose ; to them he says गुणानाम् &c. अव्ययीभाव with an अव्यय in the sense यथा (*Char.*). Neuter by the rule "स नपुंसकम्।" Shortening of the final vowel by "ह्रस्वो—" । 3. The affix ष्यञ् is attached because the word is of the ब्राह्मणादि class. नञ् which is the पूर्वपद is lengthened by "यथातथ—" (*Char.*). 4. Vamana says—A व्यधिकरणबहुव्रीहि with जनन् &c. as उत्तरपद cannot be avoided. 5. Hence what I have said should not be opposed.

Sara – एकस्मिन् प्रयोक्तव्ये अन्यत् प्रयुज्य ये स्वामिनः कार्य्यं नाशयन्ति, अमित्रा एव ते मन्त्रिरूपेण चरन्ति।

CHARCHA

1. आयथातथ्यात्—यथा is an अव्यय meaning पदार्थानतिवृत्ति non-transgression. तथा is also an अव्यय meaning सत्य true, truth, the proper thing. तथा, *i. e.*, सत्यस्य अनतिक्रमः यथातथम् non-transgression of the correct thing, अव्ययी— । तत् अस्ति अस्मिन् इति यथातथ+अच् मत्वर्थे यथातथम् that in which there is no transgression of what is right, *i. e.*, यथार्थ the right thing. न यथातथम् अयथातथम्, not right, *i. e*, wrong, नञ्तत्— । तस्य भावः इति अयथातथ+ष्यञ् भावे आयथातथ्यम् incorrectness. तस्मात् । हेतौ ५मी । Note that there is a material difference between our explanation and that of Malli. The latter has यथातथत्वम् अनतिक्रम्य which should be तथात्वमनतिक्रम्य । Allowing this, the idea of पदार्थानतिवृत्ति or, as Malli. puts it, पदार्थानतिक्रम is prominent in the compound यथातथ, because an अव्ययीभाव is पूर्वपदार्थप्रधान, *i. e.*, here it has the sense of यथा prominent, and पदार्थानतिवृत्ति is a sense of यथा । But अनतिवृत्ति or अनतिक्रम is भावप्रधान both, क्तिन् and घञ् being भावे। Hence अयथातथ is also भावप्रधान, because a तत्पुरुष is उत्तरपदार्थप्रधान and the उत्तरपद here is यथातथ which is just now shown to be भावप्रधान । But if अयथातथ is भावप्रधान, it cannot take a भावप्रत्यय । प्रत्ययार्थस्य उक्तत्वात् न प्रत्ययः, उक्तार्थानामप्रयोग इति । Hence ष्यञ् cannot be attached to अयथातथ if

we derive it after Malli. This is the reason why we attach अच् समवर्थे to यथातथ above. In short, Malli's derivation makes यथातथ = यथार्थता ; we make it mean यथार्थ which agrees with the अमर quoted by Malli. The Bhashya expounds the compound differently, thus—"न यथातथा अयथातथा। अयथातथाभावः आयथातथ्यम्"। This implies that यथातथा is first obtained as a सुप्सुपा compound. यथा तथा यथातथा as truth is, or as is true ; hence *correct*. Next अयथातथाया भाव इति अयथातथा + ष्यञ् भावे। For तथा in the sense सत्य compare "आयुष्मतः किल लवस्य नरेन्द्रसैन्यैरायोधनं ननु किमात्थ सखे तथेति", "यदात्थ राजन्यकुमार तत्तथा" &c. This text of the भाष्य shows that पतञ्जलि reads "यथातथायथापुरयोः पर्य्यायेण" and not "यथातथयथापुरयोः—"। The latter is the Vrittikara's reading which Malli. adopts. The rules noticed by Malli. are—(1) "स नपुंसकम्"—an अव्ययी— compound is in the neuter ; (2) "ह्रस्वो नपुंसके प्रातिपदिकस्य"— The final of a word in the neuter gender is shortend if it is a vowel. (3) "यथातथ—"—यथातथा and यथापुरा (or, after the Virtti, यथातथ and यथापुर) with नञ् preceding take वृद्धि in the vowel of नञ् and य by turns when ष्यञ् is attached (yielding आयथातथ्य अयाथातथ्य &c).

2. विप्लावयन्ति—वि + प्लु + णिच् + लट् अन्ति subvert. प्लवते, पुप्लुवे, प्लोष्यते, अप्लोष्ट।

3. अमात्य &c.—अमा is an अव्यय meaning सह। अमा, *i. e.*, सह जातः इति अमा + त्यप् अमात्यः one born (*i. e.*, seen) with the king. A king must have a minister. Kingdom and ministry are inseparable, hence we may say in a manner that one is born with the other. व्यज्यते अनेन इति वि + अञ्ज + ल्युट् करणे व्यञ्जनम् sign. अमात्यानां व्यञ्जनम् एषाम् in the garb of ministers. बहु—। The बहु—here is not regular. The भाष्य expressly declares "व्यधिकरणानां मा भूत्"—No बहु—should have its consituents such as do not attach to the same द्रव्य। Here अमात्य and व्यञ्जन are व्यधिकरण। Now Panini makes and exception in the case of सप्तमी by ruling "सप्तमीविशेषणे बहुव्रीहौ"। For this reason followers

of पाणिनि avoid व्यधिकरण बहु—in general. Now Vamana the Rhetorician has noticed a few other instances in which व्यधिकरण बहु—, with a पूर्वपद other than सप्तम्यन्त, cannot be avoided (अवर्ज्य)। To these he refers saying "अवर्ज्यो बहु—"। Malli. thinks that the present is also an instance in which व्यधिकरण बहु—cannot be avoided—अवर्ज्य। But a बहु—with a षष्ठ्यन्तपूर्वपद is extremely unusual ; we offer a different solution ;—अमात्या व्यज्यन्ते एभिः इति अमात्य + वि + अञ्ज + ल्युट् करणे अमात्यव्यञ्जनाः those who disclose the minister, *i. e.*, who themselves pass as ministers ; उपपदतत्—by the rule "करणाधिकरणयोश्च"।

4. राज्ञाम्—अनुक्ते कर्त्तरि कृद्योगा षष्ठी by the rule "कृत्यानां—" (Malli.) राजभिः दूष्याः is also correct.

5. दूष्याः—दुष + णिच् + यत् or ण्यत् कर्मणि to be condemned. By the rule "दोषो णौ" दुष + णि becomes दूषि। Next यत् by "अचो यत्"। If the अचः here refers to the अण्यन्तावस्था, then say "ऋहलोर्ण्यत्" इति ण्यत्।

6. शत्रु &c.—शत्रूणां संज्ञा शत्रुसंज्ञा the designation of an enemy, ६तत्—। सा सञ्जाता एषाम् इति शत्रुसंज्ञा + इतच् to whom the appellation of an enemy attaches. They have become enemies by their conduct (by injuring the king's interests).

7. *Voice*—...अर्थैः यैः विप्लाव्यते...व्यञ्जनान्...संज्ञितान् तान् राजानः दूषयेयुः। *Or*—व्यञ्जनैः...संज्ञितैः तैः...दूष्यैः (भूयते)।

57. *We are strong now and the enemy weak, so march out.*

स्वशक्त्युपचये केचित् परस्य व्यसनेऽपरे।
यानमाहुस्तदासीनं त्वामुत्थापयति द्वयम् ॥ ५७ ॥

Prak.—तत् द्वयम् आसीनं त्वाम् उत्थापयति [You are biding time. But just now two considerations have presented themselves each of which should tempt you to march out]. What are those considerations please ?—केचित् स्वशक्त्युपचये यानमाहुः [Some advise

a raid when there is an accession to one's strength. We were never stronger than we are now. So let us go out]. What else pray ?—अपरे परस्य व्यसने यानम् आहु: [Others again say that it is best to attack an enemy when he is in distress. Now then is the time to march, for Sisupala is in dire straits]. 57.

Prose—केचित् स्वशक्त्युपचये यानम् आहु: । अपरे परस्य व्यसने (यानमाहु:) । तत् द्वयम् आसीनं त्वाम् उत्थापयति ।

Eng.—Some advise an expedition at the waxing of one's own strength, others at the wane of the enemy. Both these now prompt you, lying in wait as you are. 57.

Beng.—শত্রুর বিরুদ্ধে যাত্রা কাহারও মতে নিজ বলের বৃদ্ধিতেই কর্ত্তব্য, কাহারও মতে শত্রুর বিপদে প্রশস্ত। তুমি শত্রুর প্রতি লক্ষ্য রাখিয়া বসিয়া আছ, নিবিষ্ট হইয়া দেখ উভয় মতেই তোমার উদ্যোগের সময় আসিয়াছে। ৫৭।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ननु यातव्योऽपि काले यातव्य इत्याशङ्‌क्य अयमेव काल इत्याह स्वशक्तीति। केचित्' वृद्धा: 'स्वस्य शक्त्युपचये' सामर्थ्यातिरेके 'यानं' यात्राम् 'आहु:' [यथाह कामन्दक:—"प्रायेण सन्तो व्यसने रिपूणां यातव्यमित्येव समादिशन्ति। तथैव पक्षो व्यसनं ह्यनिष्टं चमस्तु सन्नभ्युदित: प्रतीयात् ॥"[1] इति]। 'अपरे' वृद्धा: 'परस्य' शत्रो: 'व्यसने' ["व्यसनं विपदि भ्रंशे" इत्यमर:] 'यानमाहु:' [अत्र मनु:—"तदा यायाद्विगृह्यैव व्यसने चोत्थिते रिपो:"[2] इति]। 'तत् द्वयं' उक्तपक्षद्वयं कर्त्तृ 'आसीनम्' अनुद्‌युञ्जानम् ["ईदास:" इति शानजाकारस्य ईकारादेश:] 'त्वाम् उत्थापयति' प्रेरयति। तदुभयलाभात् ईदृक्‌कालो न कदापि लप्स्यते (? लभ्यते) इत्यर्थ: ॥ ५७ ॥

NOTES ON MALLI.

1. As Kamandaka says—Almost all the wise men say that war should be declared when the enemy is in straits. Calamity

to the enemy is not d esirable, so this is not the right course ; but one should march out joyfully when one is sufficiently strong. 2. On this Manu says—Then go out declaring war when calamity has befallen the enemy.

Sara—अद्य समर्था वयं शिशुपालश्चासमर्थः। अतो यातव्यमेव।

CHARCHA

1. स्वशक्ति &c.—शक्नोत्यनया इति शक+क्तिन् करणे शक्तिः strength. उप+चि+अच् भावे उपचयः growth. स्वस्य शक्तिः, ६तत्—। स्वशक्तेः उपचयः, ६तत्—। तस्मिन्। भावे सप्तमी ; or अधिं ७मी, उपचय pointing to उपचयकाल।

2. केचित्—चित् is an अव्यय implying indefiniteness. के and चित् are separate words uncompounded.

3. व्यसने—व्यस्यते अन्यतो नीयते अनेन इत वि+अस (क्षेपे दिवादि)+ल्युट् करणे व्यसनम् disaster. तस्मिन्। भावे सप्तमी ; or अधिं ७मी, व्यसन denoting व्यसनकाल।

4. आहुः—ब्रू+उस (लट् अन्ति) they say. This is by the rule "ब्रुवः पञ्चानामादित आहो ब्रुवः"—Optionally the first five लट् विभक्ति after ब्रू are changed into णल्, अतुस्, उस्, थल् अथुस् and then ब्रू becomes आह। ब्रवीति—ब्रूते, उवाच ऊचे, वक्ष्यति—ते, अवोचत्—त। Also आह &c.

5. आसीनम्—आस्+शानच् कर्त्तरि आसीन seated, *i. e.*, watching in armed neutrality. तम्। The rule "ईदासः" means that आ of शानच् becomes ई when after आस्।

6. उत्थापयति—उद्+स्था+णिच्+लट् तिप् urges to action. तिष्ठति—ते, तस्थौ—तस्थ, अस्थात्—अस्थित, स्थास्यति—ते।

7. द्वयम्—द्वौ अवयवौ अस्य इति द्वि+तयप्=द्वि+अयच् optionally= द्वयम् or द्वितयम्। The group of two is composed of स्वोपचय and परव्यसन। Both conditions are satisfied now.

8. *Voice*—कैश्चित्...उच्यते। अपरैः...। तेन द्वयेन आसीनः त्वम् उत्थाप्यसे।

9. *Remark*—The कामन्दक in Malli is generally read (in the latter half)—"तथा विपक्षे व्यसनानपेक्षी क्षमी द्विषन्तं मुदितः प्रतीयात्"।

This means—Also to the contrary, they say that when one is sufficiently strong, then, without waiting for a disaster, one should joyfully march out against the enemy. The entire verse then becomes a statement of two different views—attack when the enemy is in straits (first half); attack when you are strong (second half). *The author shows no leaning towards either view.* But Malli. quotes him in support of the view स्वशक्त्युपचये यायात्। Hence Malli. could not have quoted the second half in the form "तथा विपच्चे &c." as above We h ve therefore adopted the reading "तन्नैष पच्चो—" which Bombay editions note only to reject.

58. Your army is vast, capable and eager for fight.

लिलङ्घयिषतो लोकानलङ्घ्यानलघीयसः।
यादवाम्भोनिधीन् रुन्धे वेलेव भवतः च्चमा ॥ ५८ ॥

Prak.—How are we stronger now?—भवतः च्चमा वेला इव यादवाम्भोनिधीन् रुन्धे [Your vast body of kinsmen is like a veritable sea kept in check by your forbearance which acts like the beach to that sea. Backed by them we are indeed strong]. Do they count much?—अलङ्घ्यान् यादवाम्भोनिधीन् [They are invincible]. But how many are they?—अलघीयसः यादवाम्भोनिधीन् [They are an immense body]. But they have not much enterprise—लोकान् लिलङ्घयिषतः यादवाम्भोनिधीन् [They are longing to over-run the worlds, but are being restrained by your forbearance]. 58.

Prose—लोकान् लिलङ्घयिषतः अलङ्घ्यान् अलघीयसः यादवाम्भोनिधीन् भवतः च्चमा वेला इव रुन्धे ॥ ५८ ॥

Eng.—Your beach-like forbearance curbs the sea-like Yadavas—insurmountable, by no means insignificant, and eager to over-run the worlds. 58.

Beng.—সমুদ্রের ন্যায় বিস্তৃত মহা প্রমাণ যাদব সৈন্য অপরের অলঙ্ঘ্য ও স্বয়ং সমস্ত জগতের লঙ্ঘনে উৎসুক। তোমার ক্ষমা বেলার ন্যায় এই সাগরকে নিয়ন্ত্রিত করিয়া রাখিয়াছে। ৫৮।

Expl.—The vast army of Yadava warriors longs for the conquest of the worlds and only awaits your orders. Also see *Eng.* and *Prak.* above.

Malli.—तव स्वमतत्य् पचयं तावद्दर्शयति लिलङ्घयिषत इति। 'लोकान्' लङ्घयितुमिच्छत: 'लिलङ्घयिषत:' [लङ्घयते: सन्नन्तात् लट: शतरि शस्] 'अलङ्घ्यान्' स्वयं दुर्लङ्घ्यान्। कुत: ? 'अलघीयस:' अतिगुरून् अतएव 'यादवा अम्भोनिधय:' इव इत्युपमितसमास:। वेलेव इति लिङ्गात्। तम् 'यादवाम्भोनिधीन् भवत: क्षमा' तितिक्षा 'वेलेव' कूलमिव ["वेला कूलेऽपिवारिधे:" इति विश्व:] 'रुन्धे' प्रतिबध्नाति। अन्यथा प्रागेव सर्वं संहरेयु: इति भाव: ॥ ५८ ॥

Sara—यदुवीराश्च सोत्साहा: केवलं त्वामपेक्ष्य उदासते।

CHARCHA

1. लिलङ्घयिषत:—लङ्घयितुमिच्छव: इति लङ्घ + णिच् + सन् + शतृ कर्त्तरि लिलङ्घयिषन्त: eager to overrun. तान्। This shows the presence of 'will'.

2. अलङ्घ्यान्—लङ्घयितुं शक्या इति लङ्घ + णिच् + यत् or ण्यत् कर्मणि लङ्घ्या: capable of being overcome. न लङ्घ्या:, नञ्तत्—। तान्। This shows that the agents are 'capable'.

3. अलघीयस:—अतिशयेन लघव: इति लघु + ईयसुन् लघीयांस: very small, insignificant. न लघीयांस: अलघीयांस: by no means insignificant, *i. e.*, very vast, नञ्तत्—। तान्। This with the two above shows a large backing of capable and willing fighters.

4. यादव &c.— निधीयन्ते एषु इति नि + धा + कि अधिकरणे निधय: receptacles. अम्भसां निधय:, ६तत्—। यादवा अम्भोनिधय इव, उपमितकर्मधा—। तान्। It is difficult to see why *plural.* वेलेव has उपमा,

so here also we ought to have उपमा, not रूपक। Hence avoid "यादवा एव or यादवरूपा अम्भोनिधयः। रूपककर्मधा—"।

5. रुन्धे—रुध + लट् ते checks. रुणद्धि—रुन्धे, ररोध—रुरुधे, रोत्स्यति—ते, अरौत्सीत्—अरुधत्—अरुद्ध।

6. *Voice*—...लिलङ्घयिषन्तः अलङ्घ्याः अलघीयांसः...निधयः......चमया वेलया......रुध्यन्ते।

59. Let the army secure victory for you.

विजयस्त्वयि सेनायाः साक्षिमात्रेऽपदिश्यताम्।
फलभाजि समीक्ष्योक्ते बुद्धेर्भोग इवात्मनि ॥ ५९ ॥

Prak.—Suppose I let them loose—सेनायाः विजयः त्वयि अपदिश्यताम् [Then they will surely subdue Sisupala, and you will gain a victory without effort on your part]. But I shall have to exert myself—साक्षिमात्रे त्वयि अपदिश्यताम् [You will stand as a mere spectator]. Why then should the victory be mine?—समीक्ष्योक्ते फलभाजि आत्मनि बुद्धेः भोग इव | This is because the fruit of the victory goes to you. This is like the Atman of the Samkhyas which enjoys through consciousness, and to which are assigned experiences which really belong to consciousness].

Prose—सेनायाः विजयः साक्षिमात्रे फलभाजि त्वयि समीक्ष्योक्ते आत्मनि बुद्धेः भोग इव अपदिश्यताम् ॥ ५९ ॥

Eng.—Be the success of your army assigned to you who is but a watcher enjoying the consequences, as the experiences of Buddhi are to the Atman described by the *Samkhyas.* 59.

Beng.—সাংখ্যোক্ত আত্মা যেমন উদাসীন থাকেন ও ফলভাগী বলিয়া বুদ্ধির ভোগ তাঁহাতে আরোপিত হয়, সেইরূপ তুমি সাক্ষিরূপে বসিয়া থাক তোমার সৈন্য জয়লাভ করুক ও ঐ জয়, ফলভাগী বলিয়া, তোমাতে আরোপিত হউক। ৫৯।

Expl.—In the Samkhya system of Philosophy, Atman does not work, but Prakriti works for him. The first result is *Consciousness* (महत्—बुद्धि)। Experiences inhere in consciousness and are attributed to the Atman. So, like that आत्मन्, do you stand as a spectator and watch your army winning the battle for you. The fruits will go to you and the victory will be attributed to you. Really the work of bringing Sisupala down on his knees will entail no exertion on you.

Malli.—अभ्युच्चयश्चायमपर: यदक्लेशेनैव ते विजयलाभ इत्याह विजय इति[1]। 'सेनाया:' कर्त्र्या: 'विजय: साक्षिमात्रे' उदासीने एव 'फलभाजि त्वयि समीत्योक्ते' सांख्योक्ते ["'सांख्य' समीत्यम्" इति विकाण्ड:] 'आत्मनि बुद्धे:' महत्तत्त्वस्य मूलप्रकृते: प्रथमविकारस्य[2] कर्त्र्या: 'भोग:' सुखदु:खानुभव: 'इव अपदिश्यतां' व्यवह्रियताम्। भृत्यजयपराजययो: स्वामिगम्यत्वात् इति भाव: [सांख्या अप्याहु: —"कर्त्तेव भवत्युदासीन:" इति "सर्वं प्रत्युपभोगं यस्मात् पुरुषस्य साधयति बुद्धि:" इति च[3]]॥ ५९॥

NOTES ON MALLI

1. Here is another consideration that victory is gained without effort. 2. Of the principle known as महत् which is the first transformation of the root-cause. 3. The Samkhyas too say "Appears like agent though unconcerned", also "All experiences of the Purusha are provided by Buddhi."

Sara—त एव शत्रुं जेतुं समर्था:। तदादिश्यतां जययात्रा फलञ्च विजयमप्रयासेनैव भुङ्क्ष्व॥ ५९॥

CHARCHA

1. विजय:—वि + जि + अच् भावे विजय: victory.

2. साक्षिमात्रे—साक्षात् is an अव्यय meaning प्रत्यक्ष। "साक्षात्-प्रत्यक्षतुल्ययो:"। साक्षात् द्रष्टा इति साक्षात् + इनि द्रष्टरि साक्षी one having direct perception, an eye-witness (द्रष्टा)। Originally the refer-

ence was to lending and borrowing. The lender, and the borrower and the witness are all द्रष्टा, but साक्षिन् is restricted to mean the witness only. The rule is "साक्षात् द्रष्टरि संज्ञायाम्"—साक्षात् takes इनि to be used as a संज्ञा of the द्रष्टा। साक्षी एव इति साक्षिमात्रम् mere witness, तत्पुरुष of the मयूरव्यंसकादि class. तस्मिन्। This is a नित्यसमास of साक्षिन् and मात्र। "मात्रं कार्त्स्न्येऽवधारणे", here अवधारणे। Qual. त्वयि and आत्मनि। साक्षिमात्रम् is neuter by the rule "परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः"। Here, with a little twisting, the affix मात्रच् may be attached परिमाणे। The form then is साक्षिमात्र: in the masculine qualifying त्वम् of त्वयि।

3. अपदिश्यताम्—अप + दिश + लोट् ताम् कर्मणि let it be attributed. दिशति—ते, दिदेश—दिदिशे, देक्ष्यति—ते, अदिक्षत्—अदिक्षत।

4. फलभाजि—फलं भजते इति फल + भज + ण्वि कर्तरि ताच्छील्ये फलभाक् the reaper of the fruit, उपपदतत्—। तस्मिन्। Qual. त्वयि and आत्मनि।

5. समीक्ष्योक्ते—समीक्ष्येण उक्त: समीक्ष्योक्त: described by the Samkhya system of Philosophy, ३तत्—। तस्मिन्।

6. बुद्धे:—बुध्यते अनया इति बुध + क्तिन् करणे बुद्धि: consciousness. तस्या: : बुद्धि and सेना are contrasted. बुद्धि—consciousness महत्—is the first outcome of the union of Prakriti and Purusha. Compare—"प्रकृतेर्महांस्ततोऽहङ्कार:"—*Tattvakaumudi.*

7. भोग:—भुज + घञ् भावे भोग enjoyment, experience. भोग: is contrasted with विजय:।

8. आत्मनि—आत्मन् soul. तस्मिन्। This is contrasted with त्वयि।

9. *Voice*—...विजयम्...भोगम्···अपदिशन्तु (जना:) (*Or* अपदिश त्वम्, see *Remark*).

10. *Remark*—The victory belongs to the सेना, but it is to be attributed to हरि who is फलभाज्। Here a question arises, is हरि the फलभाज् because victory is attributed to him, or is the victory attributed to him because हरि is फलभाज्? The answer has to be gathered from the contrast—The भोग of बुद्धि is attri-

buted to आत्मन् who is फलभाज्। The भोग belongs to बुद्धि। It is आत्मन् himself that fancies the भोग to be his. This is an illusion and is wholly of Atman's own making. Owing to this illusion आत्मन् suffers, he becomes फलभाज्। Hence to keep up the contrast with आत्मन् we have to construe त्वयि अपदिश्यतां त्वया Hari is फलभाज् owing to this his own अपदेशन।

60. Sisupala is now weakened by the death of his friend Jarasandha.

हते हिड़िम्बरिपुणा राज्ञि द्वैमातुरे युधि।
चिरस्य मित्रव्यसनी सुदमो दमघोषजः॥ ६०॥

Prak.—Granted we are strong, how is Sisupala in straits ? —चिरस्य मित्रव्यसनी दमघोषजः सुदमः [Sisupala has long been helped by a powerful ally backed by whom he has defied us so long. That ally luckily is now no more]. How is that ?—राज्ञि द्वैमातुरे युधि हिड़िम्बरिपुणा हते (सति) मित्रव्यसनी [That ally was no other than the formidable king Jarasandha of Magadha. He is now dead, killed at fight by Bhima]. 60.

Prose—हिड़िम्बरिपुणा द्वैमातुरे राज्ञि युधि हते चिरस्य मित्रव्यसनी दमघोषजः सुदमः॥ ६०॥

Eng.—The king born of two mothers having been slain in battle by the slayer of Hidimba, Damaghosha's son bereft of friends after a long time, is easily repressed. 60.

Beng.—রাজা জরাসন্ধকে যুদ্ধে ভীম নিহত করিয়াছেন। বহুকালের পর দমঘোষের পুত্র শিশুপাল মিত্র হারা হইয়াছে। এখন তাহাকে জয় করা সহজ। ৬০।

Expl.—This is the best time to attack Sisupala. His formidable ally Jarasandha king of Magadha is now no more,

having been killed at fight by Bhima. Thus weakened, he can be easily subdued. 60.

Malli.—अथ परस्य व्यसनमाह हते इति। 'हिड़िम्बरिपुणा' भीमेन। द्वयोर्मात्रोरपत्यं पुमान् 'द्वैमातुरः' ["मातुरुत् संख्यासंभद्रपूर्वायाः" इत्यण् प्रत्ययः उकारश्च अन्तादेशः[1]]। तस्मिन् 'राज्ञि' जरासन्धे। सहिताभ्यां (? स हि ताभ्यां) पत्नीभ्याम् अर्द्धशः प्रसूतः जरया नाम पिशाच्या सन्धितश्च इति कथयन्ति[2]। 'युधि हते' सति 'चिरस्य' चिरकालेन ["चिराय चिररात्राय चिरस्याद्याश्चिरार्थकाः" इत्यमरः] 'मित्रव्यसनी' मित्रव्यसनवान् मित्र शवान् इति यावत् ["व्यसनं विपदि भ्रंशे" इत्यमरः] दमघोषाज्जातो 'दमघोषजः' चैद्यः 'सुदमः' एकाकित्वात् सुसाध्यः इत्यर्थः॥ ६०॥

NOTES ON MALLI

1. अण् is the affix, and by "मातुः—" मातृ becomes मातु (*Char*).
2. They say he was given birth to simultaneously by the two wives (of king Brihadratha) in halves and then united by a demoness named Jara.

Sara—आसीदस्य रिपोः परमं मित्रं मगधेश्वरो जरासन्धः। स च भीमेन हतः। तत् छिद्रेऽस्मिन् प्रक्रियताम्॥ ६०॥

CHARCHA

1. हिड़िम्ब &c.—हिड़िम्ब was a Rakshasa whom Bhima killed and married his sister हिड़िम्बा the issue of the union being घटोत्कच। हिड़िम्बस्य रिपुः, ६तत्—। तेन। An attributive used as a substantive.

2. द्वैमातुरे—द्वयोर्मात्रोरपत्यं पुमान् इति द्वि + मातृ + अण् = द्विमातृ + अण् = द्वैमातुर + अण् = द्वैमातुरः born of two mothers. Refers to Jarasandha (See Malli. "स हि ताभ्याम्") तस्मिन्। Here द्वि and मातृ are compounded, though द्विमातृ is not a संज्ञा ("दिक्संख्ये सञ्ज्ञायाम्")। This is because the object of compounding is to attach the तद्धित affix अण् (तद्धितार्थे)। The rule is "तद्धितार्थोत्तरपदसमाहारे च"।

next द्विमातृ becomes द्विमातुर् by the rule "मातु—" (Malli)—मातृ meaning 'mother' becomes मातु when अण् is attached, if preceded by a संख्या, or by सम् or by भद्र। Lastly मातु becomes मातुर् by "उरण् रपरः"।

3. युधि—योधनम् or युध्यते अस्याम् इति युध् + क्विप् भावे अधिकरणे वा युध् fight (भावे) or battle-field (अधिकरणे)। तस्याम्।

4. चिरस्य—An अव्यय meaning चिर। तेन। अपवर्गे तृया। अव्ययत्वात् विभक्तिलोपः।

5. मित्र &c.—वि + अस् (क्षेपे दिवादि) + ल्युट् भावे व्यसन loss. मित्रस्य व्यसनम्, ६तत्—। तत् अस्ति अस्य इति मित्रव्यसन + इनि मत्वर्थे।

6. सुदमः—सुखेन दम्यते इति सु + दम + खल् कर्मणि, उपपदतत्—।

7. दम &c.—दमघोष was Sisupala's father. तस्मात् जात इति दमघोष + जन + ड कर्त्तरि भूते, उपपदतत्—। Adjective used substantively.

8. *Voice*—व्यसनिना...घोषजेन सुदमेन (भूयते)।

61. A hero prefers to attack an enemy that is at the hight of his power.

नीतिरापदि यद्गम्यः परस्तन्मानिनो ह्रिये।
विधुर्विधुन्तुदस्येव पूर्णस्तस्योत्सवाय सः॥ ६१॥

Prak.—परः आपदि गम्यः (इति) यत् तत् मानिनो ह्रिये नीतिः [A certain stereotyped formula passes under the name of Polity. It is to the effect that an enemy should be attacked when in straits. This ought to be a source of shame to an warrior with self-respect]. Then what should you have instead ?—पूर्णः सः तस्य उत्सवाय [Nothing pleases a true hero more than an enemy at the height of his power. A contest with such an enemy is indeed fair fight]. Who ever heard of such strange doctrines ?—विधुन्तुदस्य विधुरिव [How strange ? Why don't you learn by example ? Witness the Rahu. When does he attack his adver-

sary the moon? It is when the latter is in full glory and never at its wane]. 61.

Prose—परः आपदि गम्यः नीतिः (इति) यत् तत् मानिनः ह्रिये। पूर्णः सः तस्य विधुः विधुन्तुदस्य इव उत्सवाय। *Or*—परः··· गम्यः (इति)···ह्रिये नीतिः। पूर्णः सः &c. ॥ ६१ ॥

Eng.—'An enemy has to be attacked when in straits' is a policy that is to the shame of the chivalrous. He is to his joy when full, like the moon to that of his oppressor Rahu. 61.

Beng.—শত্রু বিপন্ন হইলে তাহাকে আক্রমণ করিতে হয় এ রাজনীতি অভিমানী বীরের পক্ষে লজ্জাকর। চন্দ্র যেমন পূর্ণ হইলেই রাহুর আনন্দ সেইরূপ মানীরও শত্রু ক্ষমতার চরম সীমায় থাকিলেই আনন্দ।৬১।

Expl.—See *Eng.* and *Prak.* above.

Malli.—कष्टश्चायं पक्षः अभ्युपेत्यवादेन उक्तः। वस्तुतस्तु शूराणामग्रिमपक्षः एव इष्टः शास्त्रसंवादी (च ?)। यथाह कामन्दकः—"यदा समस्तं (? समर्थः) प्रसभं निहन्तुं पराक्रमादूर्जितमप्यमित्रम्। तदाभियायादहितानि कुर्वन् पान्ततः कर्षणपीड़नानि॥" इत्यभिप्रेत्याह नीतिरिति। 'परः' शत्रुः 'आपदि गम्यः' गमनार्हः 'नीतिः' इति 'यत् तत्' आपदि गमनं 'मानिनः' शौर्याभिमानिनः 'ह्रिये' लज्जाकरमित्यर्थः। किन्तु 'पूर्णः' उपचितगात्रः 'सः' शत्रुः 'तस्य' मानिनः 'विधुः' चन्द्रः विधुं तुदति छिनत्तीति 'विधुन्तुदः' राहुः ["विध्वरुषस्तुदः" इति खश्प्रत्यये मुमागमः[2]] तस्य 'इव उत्सवाय'। अतएव—बलिना बलवानेव यातव्यः बलिनश्च वयम् इति भावः॥ ६१ ॥

NOTES ON MALLI

1. This alternative is undesirable and mentioned only for argument's sake. The fact is the first alternative is the favourite of the valorous. It is in accordance with the Sastras also; thus Kamandaka says—If by your prowess you are able to crush your enemy, even though he is at the zenith of his

greatness, then go for him commencing harassment from the very outskirts of his kingdom. With this in view he says नीति &c. 2. See *Charcha*.

Sara—वस्तुतस्तु छिद्रे प्रहर्त्तव्यमिति दुर्बलानां नीतिः। वयन्तु 'बलवानेव यातव्यः' इति मन्यामहे ॥ ६१ ॥

CHARCHA

1. नीतिः—नीयते अनया इति नी+क्तिन् करणे polity. Pred. to the वाक्यार्थ—"परः आपदि गम्यः" (Malli.); "परः आपदि गम्यः" is Polity. *Or*—Pred. to तत् in the alternative *Prose* above.

2. आपदि—आ+पद+क्विप् भावे आपद distress. तस्याम्। भावे ७मी ; or बुधिं ७मी, आपद meaning आपत्काल।

3. गम्यः—गम्+यत् कर्मणि to be marched against.

4. परः—परः आपदि गम्यः नीतिः—The three words परः आपदि गम्यः constitute the essence of the whole science of Polity.

5. मानिनः—मननम् इति मन+घञ् भावे मानः। मान is चित्तसमुन्नति chivalry. स अस्ति अस्य इति मान+इनि मत्वर्थे मानिन् chivalrous, spirited. तस्य।

6. क्रियै—क्रियं कर्त्तुं भवति is the construction. Hence "क्रियार्थोप पदस्य च कर्मणि स्थानिनः" इति कर्मणि चतुर्थी। *Or* say श्रीप्रयोजना नीति इति तादर्थ्ये चतुर्थी।

7. विधुन्तुदस्य—विधुं तुदतीति विधु+तुद+खश् कर्त्तरि विधुन्तुदः the oppressor of विधु, उपपदतत्—। तस्य। The rule "विधु—" &c. (Malli.) means that तुद takes खश् in the कर्तृवाच्य with विधु and अरुस् as उपपद in the कर्मकारक।

8. पूर्णः—पूर+क्त कर्मणि full. *Or* पूर+णिच्+क्त कर्मणि पूर्ण or पूरित filled. For the moon कलासामग्री is पूर्णता ; in the case of a king शक्त्युत्कर्षः is पूर्णता। पूर्त्त is from पॄ पालनपूरणयोः।

9. उत्सवाय—उद+सू+अप् भावे उत्सवः joy. तस्मै। चतुर्थी as in क्रियै। उत्सवार्थः सः like उत्सवप्रयोजना नीतिः seems to be a bit far-fetched. चतुर्थी by "क्रियार्थो—" is preferable.

10. सः—Refers to परः ; but not to पर under all conditions.

The पूर्णता of an enemy cannot be a source of pleasure to one *always* ; it is so only when the enemy has to be attacked.

11. *Voice*—परेष···गम्येन (भूयते) नीत्वा (भूयते)···येन (भूयते) तेन···क्रियेे (भूयते)। पूर्णेन तेन विधुना···(भूयते)।

62. *Speak not of the Sastras ; they are not for unbounded strength.*

अन्यदुच्छृङ्खलं सत्त्वमन्यच्छास्त्रनियन्त्रितम्।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥ ६२ ॥

Prak.—But the Sastras advocate the use of force with great caution—उच्छृङ्खलं सत्वम् अन्यत्, शास्त्रनियन्त्रितम् अन्यत् [They do. The fact is they treat of strength as is common. That has to be used with caution. But when the stength is immense, it is no longer the subject-matter of the Sastras, it forms an exception]. How is that ?—तेजस्तिमिरयोः कुतो हि सामानाधिकरण्यम् [Unlimited power may proceed as it likes. Power limited is but darkness and unlimited power is like light]. 62.

Prose—उच्छृङ्खलं सत्त्वम् अन्यत् शास्त्रनियन्त्रितं (सत्त्वम्) अन्यत्। तेजस्तिमिरयोः सामानाधिकरण्यं कुतः हि ॥ ६२ ॥

Eng.—Unbounded strength is one thing, and that checked by the Sastras is another. How can there be co-extension of light and darkness ? 62.

Beng.—উদ্বেল শক্তি এক বস্তু, আর শাস্ত্রে নিয়ন্ত্রিত শক্তি পৃথক্ পদার্থ। আলোক ও অন্ধকার কখনও এক আধারে এক সময়ে থাকে না। ৬২।

Expl.—See *Prak.* By this I am not going against the Sastras that put restrictions to the use of force. The Sastras are for those only that are of ordinary strength. But strength

that is extraordinary is not the subject-matter of the Sastras. Such strength has no laws and may proceed as it likes. 62.

Malli.—तर्हि पूर्वोदाहृतमन्वादिशास्त्रविरोधः स्यादित्याशङ्क्याह अन्यदिति। 'उच्छृङ्खलम्' अनर्गलं प्रसह्यपीडनक्षमम्[1] इति भावः 'सत्त्वं' बलम् 'अन्यत्'। 'शास्त्रेण' मन्वादिशास्त्रेण 'नियन्त्रितम्' उदाहृतं परव्यसनकाले (परव्यसनकाले उदाहृतं[2]) सत्त्वम् 'अन्यत्'। तयोः सापेक्षत्वनिरपेक्षत्वाभ्यां मिथो विरोधात् न एकशास्त्रत्वं सम्भवति[3] इत्यर्थः। अत्र दृष्टान्तमाह—'तेजस्तिमिरयोः' समानम् अधिकरणं ययोस्तयोर्भावः 'सामानाधिकरण्यम्' एकाश्रयत्वं 'कुतः' न कुतश्चित्। तयोः सहावस्थानविरोधात् (? सहानवस्थानविरोधात्[4]) इति भावः। तस्मादुभयोः उदितानुदितहोमवत् भिन्नविषयत्वात् इतरेतरशास्त्रविरोधो न बाधकः[5] (? वाच्यः) इति भावः॥ ६२॥

NOTES ON MALLI

1. That can overpower by sheer strength. 2. Spoken of as to be used when the enemy is in straits. 3. Of these, one is dependent the other independent ; hence the two are mutually contradictory (exclusive) and cannot come under the same regulation. 4. सहानवस्थानरूपात् विरोधात् इत्यर्थः, यद्वा सहानवस्थानात् यो विरोधः तस्मात्। Because they are mutually exclusive since they cannot co-exist. 5. Like Sacrifice before and after sunrise they relate to different things, and the difference in their respective injunctions is no contradiction of each other (*Charcha*).

Sara—न ह्येतावता शास्त्रविरोधः। शास्त्रं हि मितशक्तेः, अमितशक्तेः पुनः किं शास्त्रम् ?

CHARCHA

1. उच्छृङ्खलम्—उच्छिन्नं शृङ्खलमस्य अनेन वा whose curb is gone, बहु—। *Or*—उन्मुक्तं शृङ्खलात् freed from curb, Unbounded. प्रादितत्—। तत्।

2. अन्यदुच्छृङ्खलं सत्त्वम्—Unbounded strength is a different matter, *i. e.*, it does not form the subject-matter of such regulations as advocate caution. Kamandaka speaks of उच्छृङ्खलसत्व in "प्रायेण सत्वो व्यसने रिपूणाम्" &c. quoted under sl. 57.

3. शास्त्र &c.—शास्ति अनेन इति शास्+ष्ट्रन् करणे शास्त्रम् injunction. नि+यन्त्र+णिच्+क्त कर्मणि नियन्त्रित restrained. शास्त्रेण नियन्त्रितम्। इतत्—। Manu refers to such सत्त्व in "तदा यायाद्विगृह्यैव" &c., quoted under sl. 57.

4. अन्यत्···अन्यत्—That is to say Kamandaka and Manu speak of *different* things ; hence they do not contradict each other.

5. सामानाधिकरण्यम्—अधिक्रियते अस्मिन् इति अधि+कृ+ल्युट् अधिकरणे अधिकरणम् receptacle. समानम् अधिकरणम् अनयोः समानाधिकरणे having the same receptacle, co-existent. तयोः भाव इति समानाधिकरण+ष्यञ् co-existence.

6. तेजस्तिमिरयोः—तेजश्च तिमिरश्च तेजस्तिमिरे, द्वन्द्व। तयोः। तेजस् is the counterpart of उच्छृङ्खलसत्त्व and तिमिर of शास्त्रनियन्त्रितसत्त्व।

7. *Voice*—उच्छृङ्खलेन सत्त्वेन अन्येन (भूयते)···यन्त्रितेन सत्वेन अन्येन (भूयते)···करणेन···(भूयते)।

8. *Remark*—The remark "तस्मादुभयोः—" may be thus paraphrased—तस्मात् उदितानुदितहोमयोरिव उभयोर्भिन्नविषयत्वात् इतरेतरशास्त्रयोर्विरोधो न वाच्यः। वाचकः in Malli. is evidently a misreading, वाच्यः is a good substitute. The whole of the Malli. on this verse is corrupt. We have suggested emendations according to our lights.

63. *Stop going to Indraprastha and march out against Sisupala.*

इन्द्रप्रस्थगमस्तावत् कारि मा सन्तु चेदयः।
आस्माकदन्तिसान्निध्याद्वामनीभूतभूरुहः॥ ६३॥

Prak.—इन्द्रप्रस्थगमः तावत् मा कारि [So drop the idea of going

to Indraprastha]. Then do you want forthwith to march against Sisupala?—चैदयः वामनीभूतभूरुहः सन्तु [Let the trees in Chedi be all dwarfed]. How so?—भास्माकदन्तिसान्निध्यात् [Let our mighty tuskers enter the land of the Chedis, and by the side of those beasts of gigantic proportions let the tall trees there appear as mere saplings]. 63.

N. B.—Malli. interprets वामनीभूतभूरुहः differently.

Prose—इन्द्रप्रस्थगमः तावत् मा कारि। चेदयः आस्माकदन्तिसान्निध्यात् वामनीभूतभूरुहः सन्तु ॥ ६३ ॥

Eng.—Let not the journey to Indraprastha be undertaken now; let the Chedi land have its trees dwarfed through the proximity of our tuskers. 63.

Beng.—আমি বলি ইন্দ্রপ্রস্থে যাইয়া কাজ নাই, চল চেদিরাজ্যেই যাওয়া যাউক। আমাদের মহাপ্রমাণ হস্তীগুলির পার্শ্বে সে দেশের বৃক্ষ গুলিকে খর্বাকার বলিয়া মনে হউক। ৬৩।

Expl.—See *Prak.* "So drop...Indraprastha" also "Let our mighty...saplings."

Malli.—तर्हि नः किमिदानीं कार्य्यम् अत आह इन्द्रप्रस्थेति। 'इन्द्रप्रस्थस्य' पार्थनगरस्य 'गमः' गमनम् ["ग्रहवृदृनिश्चिगमश्च" इत्यप्प्रत्ययः] 'मा कारि तावत्' न क्रियतामेव इत्यर्थः ["यावत्तावत् परिच्छेदे कात्स्न्ये मानेऽवधारणे" इति विश्वः। क्रुञः कर्मणि लुङ्। "माङि लुङ्" इत्याशीरर्थे लुङ्, "न माङ्योगे" इत्यट्प्रतिषेधः[1]] किन्तु चेदयः चेदिदेशाः (? देशः) अस्माकमिमे 'आस्माकाः' ["युष्मदस्मदोरन्यतरस्यां खञ् च" इति विकल्पात् अण्प्रत्ययः। "तस्मिन्नणि च युष्माकास्माकौ" इत्यस्माकादेशः[1]] सन्निधिरेव 'सान्निध्यम्' [स्वार्थे ष्यञ् प्रत्ययः]। 'आस्माकानां दन्तिनां सान्निध्यात् वामनीभूता' शाखाभङ्गात् खर्वीभूताः 'भूरुहाः' वृक्षाः येषां ते तथोक्ताः 'सन्तु'। चेदियात्रैव क्रियतामित्यर्थः [सा च प्रस्तुता प्रस्तुतेनैव स्वकार्य्येण गम्यते इति पर्य्यायोक्तालङ्कारः। "कारणं गम्यते यत्र प्रस्तुतात् कार्य्यवर्णनात्। प्रस्तुतत्वेन सम्बन्धात् पर्य्यायोक्तः स उच्यते" ॥ इति लक्षणात्[2]] ॥ ६३ ॥

NOTES ON MALLI

1. See *Charcha*. 2. That is प्रस्तुत (under discussion) and is inferred by its *effect* which is also प्रस्तुत ; thus the अलङ्कार is पर्य्यायोक्त। This follows from the definition—पर्य्यायोक्त is that in which the cause is inferred from the effect, both being प्रस्तुत।

Sara—आस्तां यौधिष्ठिरो यज्ञः वयमद्य चेदीन् यामः। गजा नस्तव द्रुभङ्गमभ्यस्यन्तु (*Or* आत्मोन्नत्या वृत्तान् व्यतिरिच्यन्तु)।

CHARCHA

1. इन्द्र &c.—इन्द्रप्रस्थ was Yudhishthira's capital. गमनम् इति गम्+अप् भावे गमः journey. इन्द्रप्रस्थस्य गमः, ६तत्—।

2. कारि—क्रियताम् इति कृ+लुङ् त कर्मणि आशिषि। करोति—कुरुते, चकार—चक्रे, करिष्यति—ते, अकार्षीत्—अकृत। लुङ् is enjoined in the भूतकाल। But "माङि लुङ्" makes an exception when माङ् is an उपपद ; we have then लुङ् under all circumstances. Hence here लुङ् though आशिष implies भविष्यत्काल। We do not get अकारि because अट् is prohibited by "न माङ्योगे"।

3. सन्तु—अस् लोट् सन्तु। "आशिषि लिङ्लोटौ" इति आशीरर्थे लोट्।

4. चेदयः—चेदि was a क्षत्रिय clan. चेदीनां निवासो जनपदः इति चेदि+अण्। The अण् however disappears by "जनपदे लुप्"। Next by "लुपि युक्तवद्व्यक्तिवचने" we have plural. Also see under चैद्यम, Canto I, sl. 75. Malli's चेदिदेशाः is a copyists' slip for चेदिदेशः। चेदि takes plural when meaning a देश, but there is no reason why देश should be in the plural.

5. आस्माक &c.—अस्माकम् इमे इति अस्मद्+अण्=अस्माक+अण्=आस्माकाः ours. दन्तौ एषां स्तः प्रशस्तौ इति दन्त+इनि दन्तिनः tuskers. सम्+नि+धा+कि भावे सन्निधि proximity. स एव इति सन्निधि+ष्यञ् स्वार्थे सान्निध्यम् (चातुर्वर्ण्यादि)। This is neuter though सन्निधि is masculine. "क्वचित् स्वार्थिकाः प्रकृतितो लिङ्गवचनान्यतिवर्त्तन्ते"। आस्माका दन्तिनः आस्माकदन्तिनः, ६तत्—। तेषां सान्निध्यम, ६तत्—। The rule "युष्मद—" means that युष्मद and अस्मद take खञ् also as a शैषिक affix. The

'also' (अन्यतरस्याम्) implies that छ and अण् too are available. Thus आस्माकीन with खञ्, अस्मदीय with छ and आस्माक with अण्। The rule "तस्मिन्—" means that युष्मद् and अस्मद्, with खञ् and अण् following, become युष्माक and अस्माक respectively.

6. वामनी &c.—वामन dwarf. भुवि रोहन्ति इति भू+रुह+क्विप् कर्त्तरि भूरुहः trees, उपपदतत्—। अवामनाः वामनाः सम्पद्यमाना भूता इति वामन+च्वि+भू+क्त कर्त्तरि वामनीभूताः dwarfed, गतितत्—। वामनीभूताः भूरुहः येषां येषु वा, बहु—। Decline भूरुट् भूरुहौ &c. Malli. thinks the tuskers would break off branches and actually make the trees smaller than before. It seems better to say that this is an eulogy of the height of the tuskers. With Malli's explanation वामनीकृत with कर्मणि क्तः is better. The कर्त्तरि क्त supports our explanation. Besides, when the branches are demolished, the trees will look taller not shorter.

7. *Voice*—...गमम्...कार्ष्णीः। चेदिभिः...भूरुड्भिः भूयताम्।

64. *Let our men lay close siege to Mahismati.*

निरुद्धवीवधासारप्रसारा गा इव व्रजम्।
उपरुन्धन्तु दाशार्हाः पुरीं माहिष्मतीं द्विषः॥ ६४॥

Prak.—दाशार्हाः द्विषः पुरीं माहिष्मतीम् उपरुन्धन्तु [Let our kinsmen lay siege to Mahishmati the enemy's stronghold and shut our enemies in]. Would that have any effect ?—निरुद्धवीवधासारप्रसाराः दाशार्हाः [Let the siege be a strictly close one, allowing nothing in and out. The enemy will then soon come down on his knees]. The task is not an easy one—व्रजं गा इव पुरीं द्विषः उपरुन्धन्तु [It is as easy as shutting up cattle in the pen]. 64.

Prose—दाशार्हाः निरुद्धवीवधासारप्रसाराः (सन्तः) व्रजं गाः इव माहिष्मतीं पुरीं द्विषः उपरुन्धन्तु॥ ६४॥

Eng.—Let the warriors of *Dasarha* shut the enemy up in the city of Mahishmati with food, fuel and re-inforcement cut

off, just as cowherds do cattle in the pen with the passage of yokes stopped both in and out. 64.

Beng.—ব্রজে যেমন গোগণের নিরোধ করিতে হয় সেইরূপ দশার্হের যোদ্ধারা শত্রুর আসার ও প্রসার রুদ্ধ করিয়া শত্রুনগরী মাহিষ্মতীর অবরোধ করুক ॥ ৬৪ ॥

Expl.—See *Eng.* and *Prak.* above.

Malli.—निरुद्धेति। किञ्च 'दाशार्हाः' यादवाः 'वीवधो' धान्यादिप्राप्तिः। 'आसारः' सुहृद्बलम्। 'प्रसारः' तृणकाष्ठादेः प्रवेशः ["धान्यादेर्वीवधः प्राप्तिरासारस्तु सुहृद्बलम्। प्रसारस्तृणकाष्ठादेः प्रवेशः— ॥" इति वैजयन्ती]। ते 'निरुद्धाः' यैः ते तथोक्ताः। अन्यत्र—'निरुद्धौ वीवधानां' पर्य्याहारापरनाम्नां स्कन्धवाह्यक्षीराद्याहरणभारविशेषाणाम् 'आसारप्रसारौ' प्रवेशनिर्गमौ यैः ते तथोक्ताः ["विवधो वीवधो भारे पर्य्याहाराध्वनोरपि" इति हेमचन्द्रः]। 'व्रजं' गोष्ठम् ["व्रजः स्याद्गोकुलं गोष्ठम्" इति वैजयन्ती] 'गाः इव माहिष्मतीं पुरीं द्विषः' अरीन् 'उपरुन्धन्तु' व्रजे गा इव माहिष्मत्याम् अरीन् आवृण्वन्तु इत्यर्थः ["दुहियाचिरुधि—" इति द्विकर्मकत्वम्। तत्र पुरीव्रजौ अकथितं कर्म अन्यदीप्सितं कर्म] ॥ ६४ ॥

Sara—व्रजे गा इव माहिष्मत्यां यादवा रिपून् रुन्धन्तु।

CHARCHA

1. निरुद्ध &c.—नि + रुध् + क्त कर्मणि निरुद्ध closed. वृन गतौ + अप् भावे वधः गतिः प्राप्तिरित्यर्थः। "गत्यर्थाः प्राप्त्यर्थाश्च"। विशिष्टो वधः वीवधः good influx, प्रादितत्—। "अन्येषामपि दृश्यते" इति दीर्घः। आ + सृ + घञ् करणे आसार allies. प्र + सृ + घञ् भावे प्रसार supply of fuel. वीवधाश्च आसाराश्च प्रसाराश्च वीवधासारप्रसाराः, द्वन्द्व। निरुद्धाः वीवधासारप्रसाराः एभिः, बहु—। Qual. दाशार्हाः। The siege is to be a close one. The epithet has reference to व्रज and गो also. Thus :—विशिष्टो वधः गमनम् एभिः वीवधाः those from which results a peculiar sort of motion, *i. e.*, yokes. आ + सृ + घञ् भावे आसार entry. प्र + सृ + घञ् भावे प्रसार exit. आसारश्च प्रसारश्च आसारप्रसारौ, द्वन्द्व। वीवधानाम् आसार-

प्रसारौ वीवधासारप्रसारौ, इतत्—। निरुद्धौ वीवधासारप्रसारौ यैः। Qual. दाशार्हाः।

2. गाः—प्रधानकर्म of उपरुन्धन्तु। Malli. calls it ईप्सितं कर्म।

3. व्रजम्—व्रजन्ति अस्मिन् इति व्रज+घ अधिकरणे व्रजः। व्रज is गोष्ठ, *i. e.*, गोनिवासस्थान, तम्। अप्रधानकर्म, *i. e.*, अकथितं कर्म of उपरुन्धन्तु। व्रज as derived above may mean either the night-abode of cattle, a fold, a pen &c. ; or permanant quarters for cattle such as व्रजपुरी, गोकुल &c. near Mathura. The latter does not suit here because there the cow-herds follow their daily vocation, and yokes (दधिभार &c.) come in and go out constantly. Hence we take it as meaning pen or fold. When cows are shut up for the night in their fold, yokes are also laid down from the shoulders of the cow-herds and आसारप्रसार of वीवध ceases. Also see *Remark* below.

4. उपरुन्धन्तु—उप+रुध्+लोट् अन्तु आशंसायाम्। The root is द्विकर्मक। Conj. sl. 58, where there is अविवक्षा of the अप्रधानकर्म। By "दुह्याचि—" Malli. refers to the *Karika*—"दुह्याचिरुधिप्रच्छिभिचिचित्रामुपयोगनिमित्तमपूर्वविधौ। ब्रुविशासिगुणेन च यत् सचते तदकीर्त्तितमाचरितं कविना।"—'दुहिप्रभृतीनां' धातूनाम् 'उपयोगस्य' ईप्सितस्य पयःप्रभृतेः यत् 'निमित्तं' गवादि, यच्च 'ब्रुविशास्त्योः गुणेन' ईप्सितेन धर्मादिकेन 'यत्' पुत्रादिकं 'सचते' सम्बध्यते 'तत् कविना' सूत्रकारेण पाणिनिना 'अकीर्त्तितम्' अकथितम् अप्रधानमिति यावत् 'आचरितम्' उक्तम्। See *Remark* below.

5. दाशार्हाः—दशार्ह is the name of the land of the Yadavas. दशार्हाणाम् इमे इति दशार्ह+अण् दाशार्हाः। These were mostly cow-herds. With them it was an every-day-affair to shut up cattle in the fold. Hence the simile implies that the Yadu warriors were not being urged to undertake any every risky affair. Some suppose that दशार्ह was an ancestor of the Yadavas. In that case derive दशार्हस्य गोत्रापत्यानि पुमांसः इति दशार्ह+अण् दाशार्हाः।

6. माहिष्मतीम्—महिषाणां निवासः इति महिष+ड् मतुप् महिष्मान् नाम देशः। तत्र भवा पुरी इति महिष्मत्+अण् स्त्रियाम् माहिष्मती पुरी a town on the Narmada. ताम्। अप्रधानकर्म of उपरुन्धन्तु। See *Remark*.

7. द्विषः—द्विषन्ति इति द्विष+क्विप् कर्त्तरि द्विषः enemies. तान्। प्रधान-कर्म of उपरुन्धन्तु।

8. *Voice.*—दाशार्हैः ......प्रसारैः (सद्भिः) व्रजः ......माहिष्मती पुरी... उपरुध्यताम्।

9. *Remark*—Here व्रज is the आधार of गो and माहिष्मती that of द्विष्। Thus व्रजे and माहिष्मत्याम् were expected. But there is here no विवक्षा if आधार—these are not कथित as आधार। Being thus अकथित, they become कर्म by "अकथितञ्च"।

65. *Yudhishthira is looking after his own interest, so let us too consult ours.*

यजतां पाण्डवः स्वर्गमवत्विन्द्रस्तपत्विनः।
वयं हनाम द्विषतः सर्वः स्वार्थं समीहते॥ ६५॥

Prak.—You ignore that Yudhisthira is celebrating a sacrifice —पाण्डवो याजताम् [Let him go through his sacrifice]. Do you not apprehend hitches ?—इनः तपतु, इन्द्रः स्वर्गम् अवतु [No more than I fear that the Sun will not be able to light up the world or Indra to guard the heaven. *Yudhisthira* is quite their peer, none dare obstruct him in his pious work]. True, but we, his best friends, taking no part in it looks odd—वयं द्विषतः हनाम [We have enough to do here killing our enemies]. This is very selfish—सर्वः स्वार्थं समीहते [Every one has an end to serve for himself. No one is blamed for prefering to attend to his own affairs].

Prose—पाण्डवो यजताम्, इन्द्रः स्वर्गम् अवतु, इनः तपतु, वयं द्विषतः हनाम। सर्वः स्वार्थं समीहते॥ ६५॥

Eng.—Let Pandu's son celebrate his sacrifice ; let Indra guard the heavens ; let the Sun emit heat ; let us kill our enemies. All wish to gain their own end. 65.

Beng.—ইন্দ্র যেমন স্বর্গের রক্ষা করিতেছেন বা সূর্য্য যেমন জগতে

তাপ বিতরণ করিতেছেন, কেহ বাধা জন্মাইতেছে না, সেইরূপ যুধিষ্ঠিরও যজ্ঞ করুন, কেহ বাধা দিতে পারিবে না। ইঁহারা নিজ কার্য্য করিতে-ছেন। নিজ কার্য্য সকলেই করিতেছে, এস আমরাও শত্রুর হনন করি ॥ ৬৫ ॥

Expl.—All workers in the world are urged by self-interest. Indra guards heaven, Sun lights up the world ; self-interest is the motive of both. Yudhisthira is celebrating his Rajasuya not to serve our interests but his own. Why then should we too not attend to our own interest and march against our enemy ? [*Or*—Indra rules over heaven ; Sun lights up the world. We never think of them, they do not concern us. Every one here is busy with his own affairs. Yudhisthira is doing his work, let us do ours].

Malli.—तर्हि पार्थप्रार्थनाया: का गतिरित्याशङ्क्य उपेक्षैव गतिरित्याह यजता-मिति। 'पाण्डव:' युधिष्ठिर: 'यजताम्' यागं करोतु। 'इन्द्र: स्वर्गम् अवतु' रक्षतु। 'इन:' अर्क: ["इन: पत्यौ नृपार्कयो:" इति मेदिनी] 'तपतु' प्रकाशताम्। 'वयं द्विषत:' अरीन् 'हनाम' मारयाम ["आडुत्तमस्य पिच्च" इत्याडागम:। सर्वत्र प्राप्त-काले लोट्[1]]। तथाहि—'सर्व:' जन: 'स्वार्थं' स्वप्रयोजनं 'समीहते' अनुसन्धत्ते इन्द्रादिसमानयोगक्षेमी न: पार्थ:[2] इत्यर्थ:। अर्थान्तरन्यास: ॥ ६५ ॥

NOTES ON MALLI

1. We have आट् as an augment by "आडु—"। In all these, the लोट् is to indicate the right moment for action. 2. We deem पार्थ, like इन्द्र &c. quite able to gain his ends and maintain them.

Sara—इन आदित्यस्तपति, तत इन्द्र: स्वर्गं रक्षति, अमुव यजतां युधिष्ठिर:। स्वार्थेषु एव एतेषां प्रवृत्ति:। अस्माकमपि तथैवास्तु को दोष:। एहि चेदीनेव याम।

CHARCHA

1. यजताम्—यज्+लोट् ताम् let him offer sacrifice. The लोट् indicates प्राप्तकालता, *i. e.*, it shows that time for the याग has come. He finds this is the best time for his sacrifice, and he engages in it, he does not consult other's convenience. The rule is "प्रैषातिसर्गप्राप्तकालेषु कृत्याश्च"—Both कृत्य and लोट् may be used to signify command, option, or right moment. यजति—ते, इयाज—ईजे, यक्ष्यति—ते, अयाक्षीत्—अयष्ट।

2. पाण्डवः—पाण्डु+अण् अपत्ये तस्यायमिति वा। Refers to Yudhisthira.

3. अवतु—अव+लोट् तुप् let him guard. प्राप्तकाले लोट् as in यजताम्। अवति, आव, अविष्यति, आवीत्।

4. तपतु—तप्+लोट् तुप् let him heat. प्राप्तकाले लोट् as in यजताम्। तपति, तताप, तप्स्यति, अताप्सीत्।

5. हनाम—हन्+लोट् आम let us kill. लोट् as in यजताम्। हन्ति, जघान, हनिष्यति, अवधीत्। Malli's rule "आड्—" means that आट् is the augment in the उत्तमपुरुष of लोट्, *i. e.*, the विभक्ति become आनि, आव, आम।

6. द्विषतः—द्विष्+शतृ कर्त्तरि द्विषत् (See under द्विषन्मुरम्, Sl. 1). तान्।

7. स्वार्थम्—स्वः अर्थः or स्वस्य अर्थः स्वार्थः, कर्मधा—or ६तत्—। तम्।

8. समीहते—सम्+ईह+लट् ते attempts, desires. ईहते, ईहाञ्चक्रे &c., ईहिष्यते, ऐहिष्ट।

9. *Voice*— पाण्डवेन इज्यताम्, इन्द्रेण स्वर्गः अव्यताम्, इनेन तप्यताम्, अस्माभिः द्विषन्तः हन्यन्ताम्। सर्वेण स्वार्थः समीह्यते।

66. *Let us bathe our sabres in the blood of our enemies.*

प्राप्यतां विद्युतां सम्पत् सम्पर्कादर्करोचिषाम्।
शस्त्रैर्द्विषच्छिरश्छेदप्रोच्छलच्छोणितोक्षितैः॥ ६६॥

Prak.—शस्त्रैः विद्युतां सम्पत् प्राप्यताम् [Let our sabres glitter like lightning]. That cannot be—अर्करोचिषां सम्पर्कात् प्राप्यताम् [That is quite possible if the sabres flash against the rays of the sun]. Still the glow will not be like that of lightning—द्विषच्छिरश्छेदप्रोच्छलच्छोणितोक्षितैः शस्त्रैः प्राप्यताम् [The sabres will cut off the heads of the enemies, blood will come out gushing and wet the blades which will then glitter like lightning against the sun]. 66.

Prose—द्विषच्छिरश्छेदप्रोच्छलच्छोणितोक्षितैः शस्त्रैः अर्करोचिषां सम्पर्कात् विद्युतां सम्पत् प्राप्यताम् ॥ ६६ ॥

Eng.—By our weapons, washed in the blood gushing out at the severance of the heads of our enemies, let the glory of lightning be attained through the touch of sun-light. 66.

Beng.—শত্রুগণের মস্তকচ্ছেদনে রক্ত উছলিয়া উঠিয়া আমাদিগের খড়্গে লগ্ন হউক ও সেই সময়ে তাহাতে সূর্য্যরশ্মি সম্পাতে বিদ্যুতের শোভা দেখা যাউক ॥ ৬৬ ॥

Expl.—See *Prak.* and *Eng.* above.

Malli.—प्राप्यतामिति। किञ्च 'द्विषतां[1] शिरश्छेदेन[2] प्रोच्छलता' उद्गच्छता 'शोणितेन उक्षितैः' सिक्तैः 'शस्त्रैः अर्करोचिषां सम्पर्कात्' सम्बन्धात्[3] 'विद्युतां सम्पत् लक्ष्मीः 'प्राप्यताम्' इति निदर्शनालङ्कारः ॥ ६६ ॥

NOTES ON MALLI

1. शत्रूणाम्। 2. मस्तककर्त्तनेन। 3. रविकरसम्पर्कात्।

Sara—खड्गाः नः शत्रुशिरांसि लुनन्तु, रुधिरोक्षितेषु च तेषु रविकरसम्पर्कात् दृश्यतां विद्युदुन्मेषलक्ष्मीः।

CHARCHA

1. प्राप्यताम्—प्र+आप+लोट् ताम् कर्मणि let it be attained. आप्नोति, आप, आप्स्यति, आपत्।

2. विद्युताम्—वि + द्युत + क्विप् कर्त्तरि विद्युत् lightning. तासाम् ।

3. सम्पत्—सम् + पद + क्विप् भावे lusture, beauty.

4. सम्पर्कात्—सम् + पृच् + घञ् भावे सम्पर्क touch. तस्मात् । हेतौ ५मी ।

5. अर्क &c.—रोचिस् light (neuter). अर्कस्य रोचींषि अर्करोचिषः, ६तत्— । तेषाम् ।

6. द्विषत् &c.—द्विषत् enemy (Sl. 1). प्र + उद + छल + शतृ प्रोच्छलत् gushing. उच्च + क्त कर्मणि उच्चित washed. द्विषतां शिरांसि द्विषच्छिरांसि, ६तत्— । तेषां छेदः, ६तत्— । तेन प्रोच्छलत्, ३तत्— । द्विषच्छिरश्छेदप्रोच्छलत् शोणितम्, कर्मधा— ; तेन उच्चितानि, ३तत्— । तैः ।

7. *Voice*—उच्चितानि शस्त्राणि...सम्पदं प्राप्नुवन्तु ।

67. *Balarama stopped and the walls echoed his words.*

इति संरम्भिणो वाणीर्बलस्यालेख्यदेवताः ।
सभाभित्तिप्रतिध्वानैर्भयादन्ववदन्निव ॥ ६७ ॥

Prak.—इति बलस्य वाणीः आलेख्यदेवताः अन्ववदन्निव [It seemed as if the deities painted inside the council-hall re-iterated these words of Balarama]. How could they ?—सभाभित्तिप्रतिध्वानैः अन्ववदन्निव [Echoes proceeded from the walls ; methinks, these were not echoes but repetition uttered by the deities]. Why should they be so eager to repeat ?—भयात् [They were frightened and repeated the words lest their silence be construed as a disapproval of the views expressed and resented]. Why should his resentment frighten them ?—संरम्भिणो, बलस्य वाणीः [Baladeva was short-tempered and mighty at the same time, hence the fright]. 67.

Prose—इति संरम्भिणः बलस्य वाणीः आलेख्यदेवताः सभाभित्तिप्रतिध्वानैः भयात् अन्ववदन् इव ॥ ६७ ॥

Eng.—The deities in paintings as if repeated through fear these words of the excited Balarama by echoes off the walls of the council-hall. 67.

Beng.—ক্রোধে বলরাম এই কথাগুলি বলিলেন। তিনি থামিলে সভাগৃহের ভিত্তি হইতে প্রতিধ্বনি হইতে লাগিল। মনে হইল যেন যে সকল দেবতা তথায় চিত্রিত ছিলেন তাঁহারা বলরামের ভয়ে সেই কথাগুলির পুনরুক্তি করিয়া অনুমোদন করিলেন॥ ৬৭॥

Expl.—see *Prak.* and *Eng.* above.

Malli.—ইতীতি। 'ইতি' ইত্থং 'সংরম্ভিণঃ' ক্ষুভিতস্য বলভদ্রস্য (? 'বলস্য' বলভদ্রস্য) 'বাণীঃ আলেখ্যদেবতাঃ' চিত্রলিখিতদেবতাঃ 'সভায়াঃ' সদোগৃহস্য 'ভিত্তীনাং প্রতিধ্বানৈঃ' প্রতিধ্বনিব্যাজেন ইত্যর্থঃ 'ভয়াৎ অন্ববদন্' অন্বমোদয়ন্ 'ইব' ইত্যুৎপ্রেক্ষা॥ ৬৭॥

Sara—অত্রৈব বিরতো বলদেবঃ, সভাভিত্তিভ্যশ্চ তস্য গিরামুদ্গতাঃ প্রতিধ্বনয়ঃ।

CHARCHA

1. ইতি—Thus. Construe ইতি সংরম্ভিণঃ thus angered, *i. e.*, with wrath worked up in this manner. *Or*—ইতি বাণীঃ these words.

2. সংরম্ভিণঃ—সম্+রভ+ঘঞ্ ভাবে সংরম্ভঃ wrath. সংরম্ভঃ অস্তি অস্য ইতি সংরম্ভ+ইনি মত্বর্থে সংরম্ভী wrathful. তস্য। This frightened the deities.

3. আলেখ্য &c.—আ+লিখ+ণ্যৎ কর্মণি আলেখ্যম্ that which has to be painted, *i. e.*, painting. দেবা এব ইতি দেব+তল্ স্বার্থে স্ত্রিয়াম্ দেবতাঃ deities. আলেখ্যানাং দেবতাঃ, ৬তৎ—। Representations of deities were painted on the walls.

4. সভা &c.—সহ ভান্তি অস্যাম্ ইতি সহ+ভা+ড অধিকরণে স্ত্রিয়াম্ সভা council-house. ভিত্তি wall. প্রতি+ধ্বন+ঘঞ্ ভাবে প্রতিধ্বান echo. সভায়া. ভিত্তয়ঃ, ৬তৎ—। তাসাং প্রতিধ্বানাঃ, ৬তৎ—। তৈঃ। ৩য়া করণে।

5. অন্ববদন্—অনু+বদ+লঙ্ অন্ Repeated. বদতি, উবাদ।

6. *Voice*— ··বাণ্যঃ ··দেবতাভিঃ···অন্বোদ্যন্ত···।

68. *Uddhava allowed to speak.*

নিশম্য তাঃ শেষগবীরভিধাতুমধোক্ষজঃ।

শিষ্যায় বৃহতাং পত্যুঃ প্রস্তাবমদিশদ্দৃশা॥ ৬৮॥

Prak.—अधोक्षजः दृशा प्रस्तावम् अदिशत् [With a glance Hari offered a chance]. Chance for what ?—अभिधातुम् [A chance to speak]. Chance unto whom ?—बृहतां पत्युः शिष्याय [A chance to Uddhava who was the disciple of Vrihaspati]. When was that ?—ताः शेषगवीः निशम्य [Uddhava was interrupted by Balarama. Hari noticed it and having heard Balarama to the end, gave Uddhava a chance to speak]. 68.

Prose.—अधोक्षजः ताः शेषगवीः निशम्य बृहतां पत्युः शिष्याय अभिधातुं दृशा प्रस्तावम् अदिशत् ॥ ६८ ॥

Eng.—Having heard these words of Sesha (Balarama), Adhokshaja (Hari), with a twinkle of his eye, gave the pupil of Vrihaspati a chance to speak. 68.

Beng.—হরি বলদেবের কথা শুনিয়া উদ্ধবের দিকে চাহিয়া ইঙ্গিতে বলিবার জন্য অবসর প্রদান করিলেন ॥ ৬৮ ॥

Expl.—See *Eng.* and *Prak.* above.

Malli.—निशम्येति। 'अधःकृतम् अक्षजम्' इन्द्रियजं ज्ञानं येन सः 'अधोक्षजः' हरिः 'ताः शेषस्य' शेषावतारस्य बलभद्रस्य 'गाः' वाचः 'शेषगवीः' ["गोरतद्धितलुकि" इति टच्। टित्वात् ङीप्[1]] 'निशम्य' श्रुत्वा ["निशाम्यतीति श्रवणे तथा निशमयत्यपि" इति भट्टमल्लः। तत्र शाम्यतेरिदं रूपम्। अन्यथा 'निशमय्य' इति स्यात्। अतएव वामनः—"निशम्यनिशमय्यशब्दौ प्रकृतिभेदात्" इति[2]] 'बृहतां' वाचां 'पत्युः' बृहस्पतेः 'शिष्याय' उद्धवाय 'अभिधातुं' वक्तुं 'दृशा' दृक्संज्ञया[3] 'प्रस्तावम्' अवसरम् 'अदिशत्' अतिसृष्टवान् ["प्रस्तावः स्यादवसरः" इत्यमरः] ॥ ६८ ॥

NOTES ON MALLI

1. टच् is the affix by "गोः—" *(Charcha)*. ङीप् comes in because the affix drops ट। 2. Bhattamalla says both निशाम्यति (*i. e.*, the root नि+शम दिवादि) and निशमयति, (*i, e.*, the root नि+शम चुरादि) mean to listen. Of these, this is a derivative

of निशाम्यति, or the form would have been निशमय्य। Hence it is that Vamana says—The words निशम्य and निशमय्य are from different roots. 3. By a hint with the eyes.

Sara—ततो हरिः उद्धवाय वचनावसरं ददौ।

CHARCHA

1. निशम्य—नि + शम (दिवादि) + ल्यप् having listened to. निशमय्य also means the same, but is derived differently (See Malli.).

2. शेषगवीः—शेष is the snake अनन्त। Balarama was an incarnation of शेष, so he too is called here शेष। गो speech. "स्वर्गेषुपशुवाग्वज्रदिङ्नेत्रघृणिभूजले। लक्ष्यदृष्ट्या स्त्रियां पुंसि गौः— ॥" शेषस्य गावः इति शेषगो + टच् समासान्त। But समासान्त affixes are all स्वार्थे, hence the लिङ्ग must be that of शेषगो which is feminine, because गो meaning वाक् is feminine. Thus शेषगो + टच् + ङीप् स्त्रियाम् = शेषगो + अ + ई शेषगव्यः (1st case plural of शेषगवी)। ता:। Malli's rule "गोरतद्धित—" means that a तत्पुरुष with गो final, takes the समासान्त affix टच्, but not when a तद्धित attached to it has disappeared. There is no room for तद्धित in the present instance. But in पञ्चभिर्गोभिः क्रीतम् we get पञ्चगो + ठञ् from which ठञ् disappears by the rule "अध्यर्धपूर्वाद्द्विगोर्लुक् असंज्ञायाम्"। Hence no टच्, the final form being पञ्चगु।

3. अभिधातुम्—अभि + धा + तुमुन् भावे अभिधातुम् to speak. The तुमुन् here is connected with अदिशत्। But अभिधान relates to उद्धव and देशन to अधोक्षज, *i. e.*, the तुमुन्नन्त verb and the finite verb have different nominatives. This is irregular. A defence may be given supposing स्थिताय to be understood. अभिधातुं स्थिताय शिष्याय is quite regular. We avoid the rule "कालसमयवेलासु तुमुन्" because some commentators here want direct mention of काल, समय or वेला in order to have तुमुन्। These are not present here. Others think that any of the recognised synonyms may be present and direct the तुमुन्। Thus अवसरः अभिधातुम्, पर्यायः अभिधातुम् &c. are correct. But प्रस्ताव is not a recognised synonym

of काल। Hence प्रस्तावः अभिधातुम् is incorrect, whichever set of commentators is followed.

4. अधोक्षज—अधरस्मिन् देशे इति अधर+ङि ०अधो+असि स्वार्थे अधः below, *i. e.*, placed below, trampled over, discarded &c. अक्ष senses इन्द्रिय। अक्षेभ्यः जातम् इति अक्ष+जन्+ड कर्त्तरि अक्षजम् derived from the senses, उपपदतत्—। अधः अक्षजम् अनेन, बहु—। A name of विष्णु। He does not depend upon these senses for his knowledge of the world. Or, he places below, *i. e.*, transcends sense-perception. Or again अधः अधःस्थितम् अक्षजम् अस्य one whom sense-perception does not reach.

5. शिष्याय—शास्+क्यप् कर्मणि 'शिष्यः disciple. तस्मै। चतुर्थी सम्प्रदाने. because दिश here means 'to give'; comp. "दिदेश कौत्साय समग्रमेव", "जन्मर्न्यथे दिशति द्विमगुर्वित्तनाशं द्वितीये" &c.

6. बृहतां पत्युः—This is the uncompounded form of बृहस्पतेः।

7. प्रस्तावम्—प्रस्तौति अस्मिन् इति प्र+स्तु+घञ् अधिकरणे प्रस्तावः opportunity. तम्।

8. अदिशत्—दिश+लङ् तिप्। दिशति—ते, दिदेश—दिदिशे, देक्ष्यति—ते, अदिक्षत्—त।

9. दृशा—दृश+क्विप् कर्त्तरि दृक्। तया। दृश्या करणे। He turned towards Uddhava and with a twinkle of the eye asked him to speak. Hari had noticed how Uddhava had been interrupted by Balarama.

10. *Voice*—अधोक्षजेन···प्रस्तावः अदिश्यत।

69. *Uddhava spoke boldly yet with meekness.*

भारतीमाहितभरामथानुद्धतमुद्धवः।

तथ्यामुतथ्यानुजवज्जगादाग्रे गदाग्रजम्॥ ६९॥

Prak.—अथ उद्धवः गदाग्रज जगाद [Thus urged Uddhava addressed Hari]. What did he say?—आहितभरां तथ्यां भारतीं जगाद [He spoke words that were true and weighty]. How did he deliver himself?—उतथ्यानुजवत् अनुद्धतम् अग्रे जगाद [He stood in front of Hari and then spoke without the least show

of brag or insolence as if it was Vrihaspati himself that was speaking]. 69.

Prose—अथ उद्धवः आहितभरां तथ्यां भारतीम् अनुद्धतं गदाग्रजम् अग्रे उतथ्यानुजवत् जगाद ॥ ६९ ॥

Eng.—Now Uddhava, standing in front, inaggressively delivered, unto the elder brother of Gada (Hari), a true and weighty speech (*lit.*—speech with weight attached) like the younger brother of *Utathya* (Vrihaspati). 69.

Beng.—অনুমতি পাইয়া উদ্ধব গদাগ্রজ হরির সম্মুখে বিনীত ভাবে, গম্ভীর ভাবে পূর্ণ এই যথার্থ কথাগুলি স্বয়ং বৃহস্পতির ন্যায় বলিলেন ॥ ৬৯ ॥

Expl.—See *Prak.* and *Eng.* above.

Malli.—भारतीमिति। 'अथ' कृष्णानुज्ञानन्तरम् उद्धवः 'आहितः भरः' अर्थगौरवं यस्यां सा (?) तां 'तथ्यां' यथार्थां 'भारतीं' वाचम् 'अनुद्धतम्' अगर्वितं यथा तथा 'गदस्य अग्रजं' कृष्णम् 'अग्रे' पुरतः। इति प्रागल्भ्योक्तिः[1]। 'उतथ्यस्य' महर्षेः 'अनुजः' बृहस्पतिः ["उतथ्यावरजो जीवः" इति विश्वः] 'तद्वत्' तेन तुल्यं 'जगाद' ["तेन तुल्यं क्रिया चेद्वतिः" इति वतिः। तद्धितगैयमुपमा[2]] ॥ ६९ ॥

NOTES ON MALLI

1. See *Charcha* under अग्रे। 2. वति is the affix by "तेन तुल्यं—"—वति comes in the sense तेन तुल्यम् if the resemblance is in some क्रिया। This is an उपमा inhering in a तद्धित (*i. e.*, in वति)।

Sara—उद्धवश्च हरेरभिमुखीभूय इमामर्थवतीं वाचमाददे।

CHARCHA

1. भारतीम्—भारती speech. ताम्। प्रधानकर्म of जगाद।

2. आहित &c. आ+धा+क्त कर्मणि आहित placed. भर weight. आहितः भरः अस्याम्, बहु—। ताम्।

3. अनुद्धतम्—उद्+हन् गतौ+क्त कर्त्तरि उद्धत ; न उद्धतम् अनुद्धतम् mild. तत यथा तथा। Qual. जगाद।

4. उतथ्य &c.—उतथ्य was a sage, the elder brother of Vrihaspati. अनु पश्चात् जातः इति अनु+जन्+ड कर्त्तरि भूते अनुजः younger brother. उतथ्यस्य अनुजः, ६तत्—। उतथ्यानुजेन तुल्यम् इति उतथ्यानुज+वति। अव्यय qual. जगाद। He was such a powerful speaker yet he spoke with humility—उतथ्यानुजवत् जगाद अपिच अनुद्धतं जगाद। Contrast with the haughty and self-reliant Baladeva.

5. जगाद—गद+लिट् णल्। See sl. 21.

6. अग्रे—Construe अग्रे स्थितं गदाग्रजं जगाद, or अग्रे स्थितः सन् जगाद। Malli. remarks इति प्रागल्भ्योक्तिः, *i. e.*, he did not feel nervous. This is superfluous, there was no occasion for Uddhava's nervousness. The fact is अग्रे serves no purpose here except that of securing alliteration with गदाग्रजम्।

7. गदाग्रजम्—अग्रे जात इति अग्र+जन्+ड कर्त्तरि अग्रजः elder brother. गदस्य अग्रजः, ६तत्—। तम्। अप्रधानकर्म of जगाद। This epithet too is meaningless. It is added for alliteration.

8. *Voice*—उद्धवेन भरा तथ्या भारतो जगदे।

70. *Balarama having spoken, my speech is useless.*

सम्प्रत्यसाम्प्रतं वक्तुमुक्ते मुषलपाणिना।
निर्द्धारितेऽर्थे लेखेन खलूक्त्वा खलु वाचिकम् ॥ ७० ॥

Prak.—सम्प्रति वक्तुम् असाम्प्रतम् [It is useless to speak now]. Why so ?—मुषलपाणिना उक्ते सति असाम्प्रतम् [Balarama is your principal fighter. He has made up his mind to fight. He has said so and said it defiantly. What then is the good of sounding a discordant note now]. He might change his mind after hearing you—लेखेन अर्थे निर्द्धारिते खलु वाचिकम् उक्त्वा खलु [Verbal communications to the contrary are of no avail after the decision is put on paper. Balarama has spoken out the decision. So I had better not say anything]. 70.

Prose—सम्प्रति मुषलपाणिना उक्ते (सति) वक्तुम् असाम्प्रतम्। लेखेन अर्थे निर्धारिते (सति) वाचिकं खलु उक्ता खलु ॥ ७० ॥

Eng.—*Mushalapanin* (Balarama) having spoken, it is inopportune now to speak. Verbal message is indeed not spoken when a matter has been determined by writing. 70.

Beng.—মুষলপাণি বলরাম যখন বলিয়া ফেলিয়াছেন তখন আর আমার বলা উচিত নয়। বিষয়টী লিপিবদ্ধ হইয়া গেলে আর বাচনিক কথা চলে না ॥ ৭০ ॥

Expl.—See *Prak* and *Eng.* above.

Malli.—किं जगाद इत्याह सम्प्रतीति। सम्प्रति 'मुषलपाणिना' बलभद्रेण। केवलं शूरेण इति ध्वनि:। 'उक्ते' सति 'वक्तुम् असाम्प्रतम्' अयुक्तम् [साधूक्तत्वात् अभ्याससमानयोगक्षेमप्रसङ्गात् इति ध्वनि:[1] (?)। साम्प्रतशब्दस्य अर्हार्थत्वात् तद्योगे "शकधृष—" इत्यादिना तुमुन्]। तथाहि—'लेखेन' पत्रेण 'अर्थे' वाच्ये 'निर्धारिते' निर्णीते सति 'वाचिकं' व्याहृतार्थां वाचं सन्देशवचनमित्यर्थ: ["सन्देशवाग्वाचिकं स्यात्" इत्यमर:। "वाचो व्याहृतार्थायाम्" इति ठक्] 'उक्ता खलु' (? 'खलु खलु') न वाच्यं खलु इत्यर्थ:। खलुशब्द: प्रतिषेधे अन्यो वाक्यालङ्कारे ["निषेधवाक्यालङ्कारजिज्ञासानुनये खलु" इत्युभयत्राप्यमर:। "अलंखल्वो: प्रतिषेधयो: प्राचां क्त्वा" इति क्त्वा प्रत्यय:। इह "न पादादौ खल्वादय:" इति निषेधस्य उद्देजकाभिप्रायत्वात् नञर्थखलुशब्दस्य अनुद्वेजकत्वात् नञ्वदेव पादादौ प्रयोगो न दुष्यति इत्यनुसन्धेयम्[2]] लिखितार्थे वाचिकमिव बलोक्ते मदुक्तिरनवकाशा इति वाक्यार्थप्रतिबिम्बकरणात् दृष्टान्तः। स्तुतिव्याजेन निन्दावगमात् व्याजस्तुतिश्च[3]। लक्षणमग्रे वक्ष्यते] ॥७०॥

NOTES ON MALLI

1. The passage is obscure. It seems to mean बलरामेण साधूक्तत्वात् अभ्यासे पुनरुक्तौ मदुक्ते इत्यर्थ: समानयोगक्षेमप्रसङ्गात्। बलोक्तेर्वाह्यं किञ्चिदपि मे वक्तव्यं नास्ति इति स्तुति: (Because being well said, the utility and efficiency will be the same in my speech too).

2. इह &c.—The prohibition "न पादा—" implies that it gives a shock to the listener (by obscuring the sense). But खलु in the sense of नञ् gives no such shock ; hence there is no harm in its leading in a पाद like नञ् । 3. दृष्टान्तालङ्कार is indeed clear here because the sense of one statement is reflected in another thus—"my speech has no scope after the speech of Balarama like an oral statement after a matter is recorded". There is व्याजस्तुति also because censure is conveyed in the garb of praise.

Sara—यदा च यामसेवाङ्गीकृतं बलदेवेन तदा किं मद्वाक्येन ? दुष्टु अपि यानं गदयैवास्य समीकरिष्यते ।

CHARCHA

1. असाम्प्रतम्—साम्प्रतम् is an अव्यय meaning उचित । "साम्प्रतं त्वुचितेऽव्ययम्" । न साम्प्रतम्, नञ् तत् — ।

2. वक्तुम्—There is no क्रियार्थाक्रिया in the verse, how then is the तुमुन् to be defended ? Malli. cites the rule "शक धृष—" which in full is—"शकधृषज्ञाग्लाघटरभलभक्रमसहार्हास्त्यर्थेषु तुमुन्"—तुमुन् may be attached in connection with the roots शक, धृष् &c. and with roots having the sense of अस् । The rule is applied by saying that साम्प्रत is अस्त्यर्थ (See Malli.). The rule says अर्ह only not अर्हार्थ । The अर्थ at the end goes with अस्ति only according to all commentators. Even if अर्थ attached to अर्ह also we could not appeal to the rule here, because अर्हार्थ would then mean अर्हार्थ *roots* with a तिङ् attached. असाम्प्रतम् cannot be taken as such. Another defence may be given—The Bhasya says "अव्ययकृतो भावे" । So तुमुन् is attached in the भाववाच्य । वक्तुम् then means वचनम् । Thus वक्तुम् असाम्प्रतम्=वचनम् असाम्प्रतम् with भवति understood.

3. मुषल &c.—मुषल mace. मुशल and मुसल are also seen. मुषल: or मुषलं पाणौ अस्य मुषलपाणिः, बहु— । तेन । "तालाङ्को मुसली हली" इति बलभद्रपर्याये अमरः । "प्रहरणार्थेभ्यः परे निष्ठासप्तम्यौ" इति पाणिशब्दस्य सप्तम्यन्तत्वेऽपि परनिपातः । This has a plain meaning and also

an insinuation. Even if the decision to march out be against the Sastras, the mace of Baladeva will set matters right. शास्त्रविरुद्धेऽपि मुसलमस्य समीकरिष्यति इति स्तुतिः। मुसलमेवायं कलयितुं जानाति न नयम् इति निन्दा।

4. निर्धारिते — निर् + धृ + णिच् + क्त कर्मणि निर्द्धारित decided. तस्मिन्।

5. लेखेन—लिख्यते इति लिख + घञ् कर्मणि लेखः letter. तेन।

6. खलु उक्त्वा—No use saying. खलु means अलम्, *i. e.*, implies प्रतिषेध। The rule for क्त्वा in connection with खलु is "अलंखल्वोः—" (Malli.)—क्त्वा may be attached in connection with अलम् and खलु implying prohibition. In this sense खलु may lead in a पाद। Vamana's prohibition "न पादादौ—" refers to other meanings.

7. खलु—Malli. takes it वाक्यालङ्कारे, *i. e.*, to add grace to the line. But it seems better to take it as एवार्थ, *i. e.*, अवधारण। खलु उक्त्वा खलु = खलु उक्त्वा एव should not indeed be said. In this sense Vardhamana quotes and explains—"प्रवृत्तिसाराः खलु मादृशां गिरः। प्रवृत्तिसारा एव इत्यर्थः"।

8. वाचिकम्—वाच + ठक् स्वार्थे वाचिकम् words sent through a messenger. अनुक्त कर्म of उक्त्वा। The rule "वाचो—" means—वाच् takes ठक् स्वार्थे when it refers to words that are already explained to another, *i. e.*, to a messenger.

9. *Voice*—···असाम्प्रतम् (भूयते) (See note on वक्तुम्)।

71. *Yet I speak because of your regard for me.*

तथापि यन्मय्यपि ते गुरुरित्यस्ति गौरवम्।
तत् प्रयोजककर्त्तृत्वमुपैति मम जल्पतः॥ ७१ ॥

Prak.—तथापि तत् प्रयोजककर्त्तृत्वम् उपैति [Still there is that thing which prompts]. Prompts whom to what ?—जल्पतः मम उपैति [Prompts me as I am going to speak]. What is it that prompts you ?—मयि अपि ते गुरुः इति गौरवम् अस्ति (इति) यत् तत् [It is the fact that you have regard for my opinion and have asked me to speak. So I shall speak out, Balarama's opinion to the contrary notwithstanding]. 71.

Prose—तथापि ते मयि अपि गुरुः इति यत् गौरवम् अस्ति तत् जल्पतः मम प्रयोजककर्तृत्वम् उपैति ॥ ७१ ॥

Eng.—Yet it is your regard for me as a senior that acts the part (assumes the character) of a directing agent to me speaking. 71.

Beng.—তথাপি বলিতে উদ্যত হইয়াছি। কারণ তুমি আমাকে গুরু বলিয়া আদর কর, ঐ আদর কর্তৃক আমি প্রণোদিত হইতেছি ॥৭১॥

Expl.—See *Eng* and *Prak.* above.

Malli.—तर्हि किं तूष्णीम्भूतेन भाव्यम्? न इत्याह तथापीति[1]। 'तथापि' वक्तेन निर्णीतेऽपि 'ते' तव 'मयि अपि'। बलभद्रे इव इत्यपिशब्दार्थः। 'गुरुः इति' एव 'यत् गौरवम्' आदरः 'अस्ति तत्' गौरवं 'जल्पतः' जल्पने प्रयोज्यकर्तुः ('मम') मे 'प्रयोजककर्तृत्वं' प्रेरकत्वम् 'उपैति' अतो वक्ष्यामि इत्यर्थः। न हि पण्डितैः सादरं पृष्टस्य विशेषज्ञस्य अज्ञवत् तूष्णीम्भावो युक्तः[2] इति भावः ॥ ७१ ॥

NOTES ON MALLI

1. Should I then keep quiet? He says 'No' by तथापि &c.
2. It is certainly not proper for a specialist to keep quiet like a fool when eagerly questioned by the learned.

Sara—तथापि गुरुरिति मद्वचने सादरोऽसि इत्यहं वक्ष्ये।

CHARCHA

1. तथापि—Malli. says वक्तेन निर्णीतेऽपि। It seems better to say वक्तुमसाम्प्रतमपि—though speech is useless. अपि गर्हायाम्।

2. मयि अपि—Malli. adds 'as in Balabhadra', *i. e.*, अपि here is समुच्चये, समुच्चय of राम and उद्धव in the class गुरु।

3. गुरुः—The प्रथमा may be explained differently. See under इति।

4. इति—Thus:—गौरवम् अस्ति। कः पुनर्गौरवप्रकारः? गुरुः इति। गुरुरयं मे इति गौरवम्। This supposes गुरुः to have प्रथमा उक्ते कर्त्तरि with भवति understood. *Or*—गौरवम् अस्ति। को हेतुस्तस्य? गुरुः इति हेतौ। This gives इति योगे, *i. e.*, प्रातिपदिकार्थे प्रथमा to गुरुः।

5. गौरवम्—गुरोर्भाव इति गुरु + अण् regard, esteem &c.

6. प्रयोजककर्तृत्वम्—प्रयोजयति इति प्र + युज + णिच् + ण्वुल् कर्त्तरि प्रयोजक prompter. स चासौ कर्त्ता च प्रयोजककर्त्ता deputing agent, employer. तस्य भावः इति त्वप्रत्ययः।

7. उपैति—उप + इ + लट् तिप् attains. एति, इयाय, एष्यति, अगात्। The root being गत्यर्थ is here used as प्राप्त्यर्थ।

8. मम—शेषे षष्ठी। मम प्रयोजककर्तृत्वम् sounds harsh, because there can be a प्रयोजककर्तृ to a क्रिया only. See next.

9. जल्पतः—जल्प + शतृ कर्त्तरि जल्पन् talking तस्य। जल्पतः मम = जल्पनक्रियायां प्रयोज्यकर्मणः मम सम्बन्धे &c. The क्रिया is जल्पन, the प्रयोजक कर्तृ of *this* is गौरव।

10. *Voice*—...येन गौरवेण भूयते तेन...उपेयते।

11. *Remark*—प्रयोजन the व्यापार of the प्रयोजककर्तृ precedes the action of the प्रयोज्य। Hence जल्पतः being in the present tense, उपैति seems irregular. उपैत् in the past is better. Comp. "रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्। तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः॥" where प्रचोदन (*i. e.*, प्रयोजन) is spoken of with क्त in the past.

72. *Though superfluous the presentation may be new.*

वर्णैः कतिपयैरेव ग्रथितस्य स्वरैरिव।

अनन्ता वाङ्मयस्याहो गेयस्येव विचित्रता॥ ७२॥

Prak.—अहो वाङ्मयस्य अनन्ता विचित्रता [The same subject is viewed in different lights by different persons. The variety of ways in which a topic may be dealt is indeed wonderful]. That is true—गेयस्य इव वाङ्मयस्य विचित्रता [The varietv is as strange as that of vocal music]. Can you say wherein lies the strangeness ?—स्वरैरिव कतिपयैरेव वर्णैः ग्रथितस्य वाङ्मयस्य विचित्रता [Look at the components of speech. They are very few, only the letters of the alphabet. Yet with but these few letters what a variety of books have been written. The strangeness of it is not less striking than that of vocal music which employs

but seven notes and yet differs with each individual. It is not therefore strange that I may have my own way of dealing with the subject under discussion differing widely from Balarama's].72

Prose—कतिपयैः एव वर्णैः स्वरैः इव ग्रथितस्य वाङ्मयस्य गेयस्य इव विचित्रता अनन्ता अहो ॥ ७२ ॥

Eng.—Of speech as of vocal music, composed of but a few letters as of a few notes, endless, O, is the diversity.

Beng.—কি আশ্চর্য্য ! ভারতী কয়েকটীমাত্র বর্ণে গ্রথিত, কিন্তু কতই বিচিত্র ! কতিপয় স্বরে গ্রথিত গানের ন্যায় ইহার বৈচিত্র্য অনন্ত ॥ ৭২ ॥

Expl.—Baladeva has said the right thing ; I too shall say which is right, yet I shall not inflict upon you a repetition of Balarama's speech. There are infinite varieties in the mode of the presentation of a subject. The same thing may be said over and over again by skilful speakers and each time keep the audience spell-bound. 72.

Malli.—ननु रामेणैव सर्वं प्रपञ्चेनोक्तं सम्प्रति न वाच्यं किमस्ति (? किमप्यस्ति) इत्याशङ्क्य तथाप्यपञ्चोऽयम् इति हृदि निधाय स्तुवन्नाह वर्णैरित्यादिवचनेन[1] । 'कतिपयैः' परिमितैः 'वर्णैः' पञ्चाशता 'एव' मातृकाक्षरैः 'कतिपयैः' सप्तभिः एव (?'इव') 'स्वरैः' निषादादिभिः 'ग्रथितस्य' गुम्फितस्य 'वाङ्मयस्य' शब्दजातस्य (? जातस्य) ["एकाचोऽपि (? एकाचो) नित्यं मयटमिच्छन्ति" इति स्वार्थे मयट्] गीयते इति 'गेयं' तस्य गानस्य 'इव विचित्रता' रचनाभेदात् 'अनन्ता' अपरिमिता भवति इत्यर्थः । 'अहो' । अतस्तेन साधूक्तेऽपि विशेषानन्त्यात् ममापि वक्तव्यमस्ति इत्येको भावः । तस्य दुरुक्तत्वात् ममैव अस्ति इत्यन्यः[2] । प्रत्ययवम् इवोपादानात् अनेकैवा इयमुपमा[3] ॥ ७२ ॥

NOTES ON MALLI

1. Well, Rama has said all in detail, nothing more can be said now. Apprehending this he says, in three verses begin-

ing with वर्णैः &c. apparently in praise but with the thought in his mind that all this is false detail. 2. So, though he has spoken well, I too may have a say because there are infinite ways of special presentation ; this is one idea. Another is—The speech being bad in substance, I have certainly room to speak. Also see *Charcha*, Remark. 3. This is an उपमा of the अनेकेवा kind, because इव is mentioned with each member.

Sara—एकमेव वस्तु बहुधा वर्णयितुं शक्यते, तत् बलदेवेन उक्तेऽपि, मदुक्तौ नैव वा स्यात् पुनरुक्तिप्रसङ्गः ॥ ७२ ॥

CHARCHA

1. कतिपयैः—कतिपय is a primitive word (अव्युत्पन्नं प्रातिपदिकम्) meaning 'a few'. तैः। Qual. वर्णैः and स्वरैः। The वाचस्पत्य attempts a derivation with तयप् (अयच्) and पुगागम। This is unsound as is obvious from the rule "प्रथमचरमतयाल्पार्धकतिपयनेमाश्च"। This rule directs that all तयप्प्रत्ययान्त words should be optionally treated as सर्वनाम in the 1st case plural. Yet the rule separately mentions कतिपय also, showing clearly that कतिपय is not तयप्प्रत्ययान्त at all.

2. ग्रथितस्य—ग्रन्थ+क्त कर्मणि ग्रथित, composed. तस्य। Qual. वाङ्मयस्य and गेयस्य।

3. स्वरैः—Malli. has निषादादिभिः। It is difficult to see why he avoids षड्जादिभिः। षड्ज is the first and षड्जादिभिः occurs to one naturally. निषाद being the *last* निषादान्तैः might do, not निषादादिभिः।

4. अनन्ता—अन्त end. अविद्यमानः अन्तः यस्याः अनन्ता endless, बहु—।

5. वाङ्मयस्य—वागेव इति वाच्+मयट् स्वार्थे वाङ्मयम् speech. तस्य। "एकाचो—" is a quotation from the वृत्ति and is based upon the भाष्य। Perhaps Malli. thinks that 'नित्य' here being apparently superfluous—being deducible from the rule "नित्यं वृद्धशरादिभ्यः"—we have to take it as sanctioning मयट् after एकाच् words in

senses *other than those* enunciated in "नित्यं वृद्धशरादिभ्यः"। But as these senses are not distinctly mentioned, we have the affix स्वार्थे। प्रकरणादेव नित्यत्वे सिद्धे नित्यग्रहणम् अन्यार्थेऽपि विधानार्थम्। स चार्थः अनिर्दिष्टः। ततः अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति इत्येकाचः स्वार्थेऽपि मयट्। Or we may argue that since वाङ्मय is described here as ग्रथित (composed), it is a विकार and then मयट् need not be स्वार्थे। Thus वाचां विकार इति वाच्+मयट् वाङ्मयम्। तस्य।

6. गेयस्य—गै+यत् कर्मणि गेयम् song. तस्य। We may attach यत् here कर्तरि also, but then गेय means *singer.*

7. विचित्रता—चित्र spotted. विशेषेण चित्रं विचित्रम्, प्रादितत्—। तस्य भाव इति विचित्र+तल् स्त्रियाम् विचित्रता variety. विचित्रता also means *wonder.* We avoid that meaning because *wonder* is already expressed by अहो।

8. *Voice*—...विचित्रया अनन्तया (भूयते) ...।

9. *Remark*—The verse justifies Uddhava's speaking. Malli. recognises this in his introduction to the verse ("ननु-रामेणैव &c."). Yet he says "अतस्तेन ...इत्येको भावः" and "तस्य दुरुक्तत्वात् ...इत्यन्यः"। It seems better to stick to the first भाव *only* and treat the verse merely as a justification of the जल्पन spoken of in Sl. 71.

73. *Strict relevancy in speeches is rare.*

बह्वपि स्वेच्छया कामं प्रकीर्णमभिधीयते।
अनुज्झितार्थसम्बन्धः प्रबन्धो दुरुदाहरः॥ ७३॥

Prak.—If such is the diversity we shall be at a loss to know whether to accept your advice or that of Balarama—कामं बहु अपि प्रकीर्णं स्वेच्छया अभिधीयते [Even in the midst of this diversity it is easy to choose, because a lot of it is random speech having no reference to the subject]. How do you mean ?—अनुज्झितार्थ-सम्बन्धः प्रबन्धः दुरुदाहरः [It is rare to find speech that is not irrelevant. Let then relevancy be your guide, reject the irrelevant and accept the advice that is relevant]. 73.

Prose—स्वेच्छया प्रकीर्णं बहु अपि कामम् अभिधीयते। अनुज्झितार्थसम्बन्धः प्रबन्धः दुरुदाहरः ॥ ७३ ॥

Eng.—Much that is irrelevant is often spoken impulsively ; it is difficult to cite a composition that has not left connection with the subject-matter. 73.

Beng.—সংসারে অসঙ্গত কথার অভাব নাই, নিজের প্রতিভা অনুসারে অনেকে অনেক অসংলগ্ন কথা বলিতেছে। কিন্তু ঠিক প্রসঙ্গের সংশ্রব রাখিয়া কথা বলা কঠিন ॥ ৭৩ ॥

Expl.—I do not know if all I am going to say would be relevant or not, it is so difficult to observe strict relevancy in speeches. Also see *Eng.* and *Prak.* above.

Malli.—बह्वपीति। 'स्वेच्छया' स्वप्रतिभानुसारेण 'प्रकीर्णम्' असङ्गतं 'बहु अपि कामं' यथेष्टम्[1] अभिधीयते। किन्तु 'अनुज्झितः अर्थसम्बन्धः' पदार्थसङ्गतिः यस्मिन् सः 'प्रबन्धः' सन्दर्भः 'दुरुदाहरः' दुर्वचः[3] [हरतेः खल् प्रत्ययः]। रामेण तु सङ्गतमेवोक्तमिति स्तुतिः असङ्गतमेवोक्तमिति निन्दा च गम्यते ॥ ७३ ॥

NOTES ON MALLI

1. As much as liked. 2. Coherence of the meanings of the words. 3. Difficult to say.

Sara—सुलभाः किल असम्बद्धस्य प्रकारः सम्बद्धं तु कदाचिदेव उच्यते।

CHARCHA

1. स्वेच्छया—इष+अ भावे इच्छा wish. स्वस्य or स्वा इच्छा, ६तत्—or कर्मधा—। तया। ३या करणे।

2. कामम्—अव्यय meaning अत्यर्थम्। Qual. अभिधीयते। Malli's यथेष्टम् comes to the same thing.

3. प्रकीर्णम्—प्र+कॄ+क्त कर्मणि lit. *scattered*, hence असंलग्न *i. e.*, असङ्गत as in Malli.

4. अभिधीयते—अभि+धा+लट् ते कर्मणि is said. दधति—धत्ते, दधौ—धे, धास्यति—ते, अधात्—अधित।

5. अनुज्झित &c.—उज्झ्+क्त कर्मणि उज्झित forsaken. अर्थ subject विषय। सम्+बन्ध+घञ् भावे सम्बन्ध connection. न उज्झितः अनुज्झितः, नञ् तत्—। अर्थेन सम्बन्धः अर्थसम्बन्धः; सुप्सुपा। अनुज्झितः अर्थसम्बन्धः यस्मिन् येन वा स., बहु—। That in which connection with the subject matter is not forsaken. Malli takes it differently thus :—अर्थ sense ; सम्बन्ध relevancy, coherence. अर्थानां सम्बन्धः coherency of sense, इतत् —। &c.

6. प्रबन्धः—प्रबध्यते गृह्यते इति प्र+बन्ध+घञ् कर्मणि प्रबन्धः essay, speech.

7. दुरुदाहरः—दुःखेन उदाह्रियते इति दुर्+उद्+आ+हृ+खल् कर्मणि difficult to say (Malli.), difficult to cite.

8. *Voice*—अभिदधति ...सम्बन्धेन प्रबन्धेन दुरुदाहरेण भूयते।

9. *Remark*—It is not easy to be relevant. Malli. takes this in two ways—(1) Yet Rama has been relevant throughout which is in praise ; (2) hence no wonder that Rama has not been relevant. There is yet a third way of taking it—So you will excuse me if I appear to be irrelevant at times. This is humility and is in keeping with the character of Uddhava as depicted in sl. 69.

74 *The clever can make a clever speech.*

म्रदीयसीमपि घनामनल्पगुणकल्पिताम्।
प्रसारयन्ति कुशलाश्चित्रां वाचं पटीमिव ॥ ७४ ॥

Prak.—Whence then to expect relevancy ?—कुशलाः चित्रां पटीमिव चित्रां वाचं प्रसारयन्ति [That may be expected from those who are really clever. They display oratory like a piece of brocade]. How is that ?—म्रदीयसीमपि घनां वाचं प्रसारयन्ति [Their speech sounds simple, but it is weighty in its import, just like the turn out of the clever weaver feeling soft to the touch but heavy in texture]. Indeed !—अनल्पगुणकल्पितां वाचं प्रसारयन्ति [Their speech is endowed with all polish that scholarship

can impart like high class drapery containing a large number of threads]. 74.

Prose—কুশলাঃ মদীয়সীম্ অপি ঘনাম্ অনল্পগুণকল্পিতাং চিত্রাং বাচং পটীমিব প্রসারয়ন্তি ॥ ৭৪ ॥

Expl.—The clever exhibit speech which like a garment is very soft yet weighty, endowed with not a few merits (Also—woven of not a few threads) and wonderful (Also—of rich pattern). 74.

Beng.—যাঁহারা নিপুণ তাঁহারা বিচিত্র বস্ত্রের ন্যায় বিচিত্র বাক্যাবলী বিস্তার করিতে পারেন। সদ্বস্ত্র যেমন স্পর্শে মৃদু হইলেও ঘন হয় তাঁহাদের বাক্যও শ্রবণে মৃদু হইলেও অর্থে গুরু হইয়া থাকে, আর সদ্বস্ত্রের ন্যায় সেই বাক্যও বহুগুণসম্পন্ন হয় ॥ ৭৪ ॥

Expl.—See *Eng.* and *Prak.* above.

Malli.—ম্রদীয়সীমিতি। 'কুশলাঃ' বক্তারঃ 'ম্রদীয়সীম্' অতিসুকুমারাক্ষরাং শ্লক্ষ্ণতরাঞ্চ তথাপি 'ঘনাম্' অর্থগুর্বীম্। অন্যত্র সান্দ্রাং কদলীদলকল্পামিত্যর্থঃ। 'অনল্পৈঃ' বহুভিঃ 'গুণৈঃ' শ্লেষাদিভিঃ তন্তুভিশ্চ 'কল্পিতাং' রচিতাং নির্মিতাঞ্চ 'চিত্রাং' শব্দাদিবিচিত্রাং বিচিত্ররূপাঞ্চ 'বাচং পটীং' শাটীম্ 'ইব প্রসারয়ন্তি'। রামবাগপ্যেবংবিধা ইতি স্তুতিঃ, রামবাক্ তু নৈবংবিধা ইতি নিন্দা চ গম্যতে। [অত্র শ্লেষস্য শুদ্ধবিষয়াসম্ভবেন সর্বালঙ্কারবাধকত্বাৎ উপমাপ্রতিভোত্থাপিতঃ প্রকৃতাপ্রকৃতশ্লেষোঽয়ম্ ইত্যলঙ্কারসর্বস্বকারঃ[1]। এবঞ্চ পূর্ণোপমায়া নির্বিষয়ত্বপ্রসঙ্গাৎ শ্লেষপ্রতিভোত্থাপিতা ইয়মুপমা এব ইত্যন্যে[2]] ॥ ৭৪ ॥

NOTES ON MALLI

1. Here after the author of অলঙ্কারসর্বস্ব, we have শ্লেষ, relating to the relevant and the irrelevant, raised by the genius of the উপমা, because শ্লেষ, not being possible in the pure (*i. e.*, without an admixture of some other Alamkara), supersedes all Alamkaras. 2. Others say that in that case the পূর্ণোপমা here has no scope ; hence this is really উপমা raised by the genius of শ্লেষ।

Sara—निपुणा एव गुर्वीं गुणवतीं गिरं कलयितुं समर्था: न पुनर्मादृशा: ।

CHAROHA

1. म्रदीयसीम्—Applies to both वाचम् and पटीम् । अतिशयेन मृद्वी इति मृदु+ईयसुन् म्रदीयसी very *mild* (वाच्), also very *soft* (पटी) । ताम् । For derivation see under म्रदिम:, sl. 49.

2. घनाम्—This also is applied to both वाचम् and पटीम् । घना weighty in sense (वाच्), also *dense* in texture (पटी) । ताम् ।

3. अनल्प &c.—अल्प a few. न अल्पा: not a few, नञ्तत्— । गुण refers to शब्दगुण and अर्थगुण (वाच्), also thread (पटी) । क्लृप्+णिच्+क्त कर्मणि कल्पित composed (वाच्), also *made* (पटी) । अनल्पा गुणा: अनल्पगुणा:, कर्मधा— । तै: कल्पिता, ३तत्— । ताम् । Qual. वाचम् and पटीम् ।

4. प्रसारयन्ति—प्र+सृ+णिच्+लट् अन्ति । Refers to both वाचम् and पटीम् । It means *delivers* (वाचम्) also *spreads* (पटीम्) । *Spins out* might do for both वाचम् and पटीम् । सरति, ससार, सरिष्यति, असार्षीत् ।

5. चित्राम्—Refers to both वाचम् and पटीम् । चित्रा wonderful. (वाच्), also *patterned* (पटी) । ताम् । This is after Malli. We may take it as meaning *wonderful* in both cases.

6. *Voice*—कुशलै: म्रदीयसी...घना...कल्पिता चित्रा वाक् पटी...प्रसार्यते ।

7. *Remark*—Here again Malli. takes it as (1) an appreciation, and also as (2) a depreciation of Balarama's speech. It seems better to take it as an instance of self-effacement. The कुशलs can do it, I can't, so I crave indulgence.

75. *I speak not to enlighten you but for my own edification.*

विशेषविदुष: शास्त्रं यत्तवोद्ग्राह्यते पुर: ।
हेतु: परिचयस्थैर्य्ये वक्तुर्गुणनिकैव सा ॥ ७५ ॥

Prak.—Well, then proceed—सा वक्तु: गुणनिका एव [What I am going to do now is only a recitation]. To what do you

refer ?—तव पुरः शास्त्रम् उद्ग्राह्यते (इति) यत् सा [I shall quote texts in your presence. My object is not to give you information, but to test my own memory]. You flatter me—विशेषविदुषः तव पुरः [You are an expert in these matters. The text cannot be for your enlightenment]. What is the good of testing your memory ?—परिचयस्थैर्य्ये हेतुः गुणनिका [This ensures retention of the texts in the memory]. 75.

Prose—विशेषविदुषः तव पुरः शास्त्रम् उद्ग्राह्यते (इति) यत् सा वक्तुः परिचयस्थैर्य्ये हेतुः गुणनिका एव ॥ ७५ ॥

Eng.—That texts are placed before thee that art specially informed in them, is on the part of the speaker a mere repetition that ensures retention of insight. 75.

Beng.—তুমি বিশেষজ্ঞ, তোমার সম্মুখে শাস্ত্রবচন উপস্থাপিত করিতেছি। সে কেবল আমারই শাস্ত্র পরিচয় যাহাতে থাকিয়া যায় সেই উদ্দেশ্যে অভ্যাসের জন্য, আর কিছুই নহে। ৭৫।

Expl.—I shall quote from the Sastras. But do not misunderstand me ; these will not be to enlighten thee that art an expert in them, but only to refresh my own memory that I may not forget them. Also see *Prak.*

Malli.—अथ उद्धवः स्वसिद्धान्तं वर्णयिष्यन् स्तुत्या गर्वं परिहरन् हरिमभिमुखीकरोति विशेषेति[1]। विशेषं वेत्ति विशेषविद्वान्। तस्य 'विशेषविदुषः' विशेषज्ञस्य [गम्यादिपाठात् द्वितीयासमासः] 'तव पुरः' अग्रे 'शास्त्रं' नीतिशास्त्रम् 'उद्ग्राह्यते' उपन्यस्यते इति 'यत्' ["उद्ग्राहितमुपन्यस्तम्" इति वैजयन्ती] 'सा' तत् उद्ग्राहणमित्यर्थः [विधेयप्राधान्यात् स्त्रीलिङ्गत्वम्] 'वक्तुः' उद्ग्राहयितुः 'परिचयस्थैर्य्ये' अभ्यासदार्ढ्ये 'हेतुः गुणनिका' आम्रेड़ितम् 'एव' इति यावत्। न तु वैदुष्यप्रकटन[2]मिति भावः [गुण आम्रेड़ने चौरादिकः। "ण्यासश्रन्थो युच्"। ततः संज्ञायां कन्। कात्पूर्वस्य इकारः[3]। "अभ्यासे गुणनी योग्य।" इति त्रिकाण्डशेषः (?)] ॥ ७५ ॥

NOTES ON MALLI

1. Now Uddhava, about to explain his own views, secures the good will of Hari, avoiding brag and humouring him with the verse विशेष &c. 2. Not indeed a display of erudition. 3. गुण is of the चुरादि class meaning 'to repeat.' The rule "ण्यास—" applies, next the rule "संज्ञायां—"। इ is substituted for what precedes क (*Char.*)

Sara—अभिज्ञोऽसि, अतस्त्वत्समक्षं शास्त्रचर्चा न हि तवावबोधाय किन्तु ममैव अभ्यासाय।

CHARCHA

1. विशेष &c.—वि + शिष + घञ् भावे विशेष speciality. वेत्ति इति विद + शतृ स्थाने वसु विद्वस् knowing. विशेषं विद्वान् विशेषविद्वान् one having special knowledge, an expert; २तत्—। तस्य। There is no rule for a २तत्—with विद्वस्। Malli's remark "गम्यादिपाठात्—" means that a २तत्—is available if विद्वस् is included in the गम्यादि list. This refers to the Varttika "श्रितादिषु गमिगाम्यादीनामुपसंख्यानम्" —गमि, गामिन् &c. are to be included with श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न। गमि, गामिन् &c. are आकृतिगण, so let us suppose विद्वस् too is included. Malli's विशेषं वेत्ति is not a वाक्य, but only the meaning of the compound. The rule for विद्वस् is "विदे: शतुर्वसु:"—शतृ after विद is optionally changed into वसु। Hence विद + शतृ विदत् or विद्वस्।

2. उद्ग्राह्यते—उद् + ग्रह + णिच् + लट् ते कर्मणि presented. गृह्णाति —गृह्णीते, जग्राह—जगृहे, ग्रहीष्यति—ते, अग्रहीत्—अग्रहीष्ट।

3. पुर:—पूर्वस्मिन् देशे इति पूर्व + ङि (७मी) + असि स्वार्थे in presence. अव्यय। Comp. "पुरोऽस्य यावन्न भुवि व्यलीयत," Canto I, Sl. 12.

4. हेतु:—Pred. to गुणनिका। नियतलिङ्गत्वात् पुंस्त्वम्।

5. परिचय &c.—परि + चि + अच् भावे परिचय practice, insight. स्थिर steady; तस्य भाव: इति स्थिर + ष्यञ् स्थैर्यम् steadiness. परिचयस्य

स्थैर्यम् permanency of insight, ६तत्—। तस्मिन्। अधिं ७मी। परिचय-स्थैर्यस्य हेतु: expresses the same.

6. गुणनिका—गुण to repeat + णिच् स्वार्थे (चुरादि) + युच् भावे गुणना not गोणना, because the root is अदन्त। ह्रस्वा गुणना इति गुणना + कन् संज्ञायाम् + आप् स्त्रियाम् गुणनिका a short repetition. गुणना becomes गुणन by the rule "केऽण:"। Malli's rules are—(1) "ण्यास—"—आस, श्रन्थ and ण्यन्त roots take युच् भावे in the feminine ; (2) "संज्ञायां कन्"—कन् may be attached when the resulting word is a संज्ञा of some thing short ; (3) "प्रत्ययस्थात् कात् पूर्वस्य अत: इत् आपि असुप:"—क being in a प्रत्यय, if आप् follows, the अ preceding क becomes इ, but not if the आप् is added to something that was सुबन्त before the addition. The derivition is open to the objection that "संज्ञायां कन्" is available when there is physically evident ह्रस्वत्व। That is not so here. The following is proposed instead—गुण + ल्युट् भावे गुणनम् repetition. तदेव इति गुणन + कन् स्वार्थे गुणनकम्। स्त्रियाम् गुणनक + टाप् गुणनिका। *Or*—गुणन + स्त्रियां ङीप् गुणनी as in the *Trikandasesha* quoted in *Malli.* सा एव इति गुणनी + कन् स्वार्थे + टाप् गुणनिका। The त्रिकाण्डशेष seems to be an interpolation in the Malli. Also see next.

7. एव—अवधारणे, अनयोगव्यवच्छेदे। गुणनिका एव नान्यत् किञ्चित्। Every repetition is a गुणनिका। Even if the object be उद्ग्राहण, the repetition does not cease to be a गुणनिका। एव implies that the गुणनिका here is for its own sake and *not* to serve the further purpose of उद्ग्राहण। Hence the विधेय is prominent. I repeat, because the repetition helps me by refreshing my memory.

8. सा—यत् सा seems queer. But the disagreement is due to the prominence given to the विधेय, which is गुणनिका। नेदम् उद्ग्राहणम् किन्तु गुणनिका इदम्। उद्ग्राहणम् इति यत् सा गुणनिका। सा agrees with गुणनिका।

9. *Voice*—.....उद्ग्राहयामि (इति) येन (भूयते) तेन......हेतुना गुणनिकया (भूयते)।

76. The ambitious should possess counsel and enterprise.

प्रज्ञोत्साहावतः स्वामी यतेताधातुमात्मनि ।
तौ हि मूलमुदेष्यन्त्या जिगीषोरात्मसम्पदः ॥ ७६ ॥

Prak.—प्रज्ञोत्साहौ हि जिगीषोः आत्मसम्पदः मूलम् [To counsel and enterprise is due the fortune of the ambitious]. Which fortune?—उदेष्यन्त्याः आत्मसम्पदः [The fortune that remains yet unattained]. Well, what then?—अतः स्वामी आत्मनि तौ आधातुं यतेत [If you admit that, then it must be clear to you that the king should try to secure good counsel, and then he must be enterprising].

Prose—अतः स्वामी प्रज्ञोत्साहौ आत्मनि आधातुं यतेत। हि तौ उदेष्यन्त्याः जिगीषोः आत्मसम्पदः मूलम् ॥ ७६ ॥

Eng.—The king should try to secure for himself counsel and enterprise for the reason that these two are the source of the future advancement of the ambitious (*Or*—one bent upon victory, one seeking success). 76.

Beng.—রাজা স্বয়ং বুদ্ধিমান্ ও উৎসাহবান্ হইতে সর্ব্বদা চেষ্টা করিবেন। যিনি উন্নতির কামনা করেন তাঁহার ভবিষ্যতে উন্নতির মূলে এই দুইটী। ৭৬।

Expl.—See *Prak.* and *Eng.* above.

Malli.—सम्प्रति स्वमतमुपन्यस्यति प्रज्ञेति। 'अतः' अस्मात् कारणात् स्वमस्य अस्तीति 'स्वामी' प्रभुः ["स्वामिन्नैश्वर्य्ये" इति निपातः] 'प्रज्ञोत्साहौ' मन्त्रोत्साहशक्ती 'आत्मनि' स्वस्मिन् 'आधातुं' सम्पादयितुं 'यतेत' स्वयमुभयशक्तिमान् भवेत् इत्यर्थः। कुतः? 'हि' यस्मात् 'तौ' प्रज्ञोत्साहौ 'उदेष्यन्त्याः' वर्त्स्यन्त्याः 'जिगीषोः आत्मनः सम्पदः' प्रभुशक्तेः 'मूलं' निदानम्। अत्र उत्साहग्रहणं दृष्टान्तार्थम्। यथा उत्साहस्तथा मन्त्रोऽपि ग्राह्यः न तु केवलोत्साहः इति बलभद्रापवादः[1] ॥ ७६ ॥

NOTES ON MALLI

1. Here उत्साह is mentioned for illustration. Counsel too is to be secured like enterprise, not enterprise alone. This is a fling at Balarama.

Sara—प्रज्ञावता उत्साहवता च राज्ञा भाव्यम् तत एव सम्पत्।

CHARCHA

1. प्रज्ञोत्साहौ—प्रजानात्यनया इति प्र+ज्ञा+अङ् करणे प्रज्ञा intellect, counsel. उद्+सह+घञ् भावे उत्साह enterprise. प्रज्ञा च उत्साहश्च द्वन्द्व। प्रज्ञा is usually *intellect*, here it means *counsel (Malli.)* Sls. 77—79 which extol प्रज्ञा are, however, applicable to *intellect* also.

2. स्वामी—स्व power ऐश्वर्य्य। स्वम् अस्य अस्तीति स्व+आमिन् निपातनात् स्वामिन् master, king. Without the निपातन we should have got स्ववान् with मतुप्, because इनि is prohibited after words containing a single vowel only. "एकाक्षरात् कृतो जातेः सप्तम्याश्च न तौ स्मृतौ"।

3. यतेत—यत+लिङ् ईत should try. यतते, येते, यतिष्यते, अयतिष्ट।

4. उदेष्यन्त्याः—उद्+इन्+लृट: स्थाने शतृ (स्यतृ) स्त्रियाम् उदेष्यन्ती that which will appear, तस्याः।

5. जिगीषोः—जि to prosper+सन्+उ कर्त्तरि जिगीषुः ambitious. तस्य।

6. आत्म &c.—सम्+पद+क्विप् भावे सम्पत् prosperity. आत्मनः सम्पत्, ६तत्—। तस्याः।

7. *Voice*—…स्वामिना…यत्येत। ताभ्याम्…मूलेन (भूयते)।

77. *Enterprise has to be backed by counsel.*

सोपधानां धियं धीराः स्थेयसीं खट्टयन्ति ये।
तत्रानिशं निषण्णास्ते जानते जातु न श्रमम्॥ ७७॥

Prak.—ते जातु श्रमं न जानते [Those people never know what fatigue is]. Which people ?—ये धीराः स्थेयसीं धियं खट्टयन्ति ते

[Those wise people who rest on (make a bed-stead of) steady resolve]. If the resolve is a foolish one ?—सोपधानां धियं खट्वयन्ति [That won't do ; the resolve must be based on reason]. But every steady pursuit brings fatigue in its trial—अनिशं तत्र निषण्णाः (सन्तः) न जानते [That is true, but this pursuit involves no running about ; the people are *resting always*]. 77.

Prose—ये धीराः सोपधानां स्थेयसीं धियं खट्वयन्ति ते तत्र अनिशं निषण्णाः (सन्तः) जातु श्रमं न जानते ॥ ७७ ॥

Eng.—The wise, who make a bed-stead of their steady resolve backed by reason, do never know fatigue by lying constantly on it. 77.

Beng.—যাঁহারা ধীর তাঁহারা যুক্তিদ্বারা কর্ত্তব্য স্থির করেন ও তাহা হইতে বিচলিত হন না। ঐ কর্ত্তব্যকে তাঁহারা উপাধান সমন্বিত খট্টা করিয়া লইয়া সর্ব্বদা তাহাতে আসীন থাকিয়া কখনও শ্রম অনুভব করেন না। ৭৭।

Expl.—Counsel, by thoroughly sifting the matter, determines the course of procedure. If the king is wise he will never deviate from that course. By steadily keeping the right track before his eyes, he never feels fatigue though progressing rapidly towards his goal. Indeed while thus at work he is as if lying on a richly upholstered couch and enjoying rest.

Malli.—उत्साहवत् प्रज्ञा अपि ग्राह्या इत्युक्तम्। तस्याः प्रयोजनमाह सोपधानामिति। 'ये धीराः' धीमन्तः 'सोपधानां' सविशेषां[1] युक्तियुक्तामित्यर्थः। अन्यत्र सगेन्दुकां[2] सोपबर्हा[3]मित्यर्थः। ["उपधानं विशेषे स्यात् गेन्दुके प्रणयेऽपि च" इति विश्वः] 'स्थेयसीं' स्थिरतराम् अचपलां द्रढीयसीञ्च [स्थिरशब्दात् ईयसुनि "प्रियस्थिर—" इत्यादिना स्थादेशः] 'धियं खट्वयन्ति' खट्वां पर्य्यङ्कं कुर्वन्ति आश्रयन्ति इत्यर्थः ["शयनं मञ्चपर्य्यङ्कपल्यङ्काः खट्वया समाः" इत्यमरः। "तत् —करोति

तद्वाचष्ट" इति णिच्] 'ते' धीराः 'तत्र' धीखट्वायाम् 'अनिशम्' अश्रान्तं⁴ 'निषण्णाः विश्रान्ताः सन्तः 'जातु' कदाचिदपि 'श्रमं' खेदं 'न जानते' न विदन्ति ["श्रमः खेदो रत्यादेः" इति लक्षणम्] धीपूर्वक एव उत्साहः सेव्यः न केवलः इति सर्वथा धीराश्रयणीया इत्यर्थः । [अत्र धियः आरोप्यमाणायाः (खट्वायाः) प्रकृतश्रमापनोदनरूपोपकारपर्यन्ततया परिणामालङ्कारः । "आरोप्यमाणस्य प्रकृतोपयोगित्वे परिणामः" इति लक्षणात्⁵] ॥ ७७ ॥

NOTES ON MALLI

1. Furnished with particulars ; that which does not omit the consideration of particulars ; reasonable. 2. Provided with bolsters. 3. As in 2. 4. Incessantly. 5. Here the character of a couch attributed to धी ends in removing the fatigue which is प्रकृत, hence the अलङ्कार is परिणाम । The definition is—It is a परिणाम when what is attributed serves the ends of the प्रकृत ।

Sara—See Malli. "धीपूर्वक एव...आश्रयणीया" ।

CHARCHA

1. सोपधानाम्—Applies to धी and खट्वा both. For धी—उपधीयते अनेन इति उप+धा+ल्युट् करणे उपधानम् reason. For खट्वा—उपधीयते अस्मिन् इति उप+धा+ल्युट् अधिकरणे उपधानम् bolster. उपधानेन सह वर्त्तमाना सोपधाना, बहु— । ताम् ।

2. स्थेयसीम्—Applies to धी and खट्वा both. स्थिर not changed (धी) ; strong (खट्वा) ; *steady* is a good synoym for both. अतिशयेन स्थिरा इति स्थिर+ईयसुन् स्त्रियाम् स्थेयसी very steady. ताम् । The rule "प्रियस्थिर—" in full is "प्रियस्थिरस्फिरोरुबहुलगुरुवृद्धतृप्रदीर्घवृन्दारकाणां प्रस्थस्फवर्बंहिगर्वर्षित्रप्द्राघिवृन्दाः" ।

3. खट्वयन्ति—खट्वा bed-stead. खट्वां कुर्वन्ति इति खट्वा+णिच्+लट् अन्ति ।

4. अनिशम्—अविद्यमाना निशा यस्मिन् तत् यथा तथा, बहु— । Qual. ... निषण्णाः । निशा is night ; it is the time for *rest*.

Hence by लक्षणा (transference of epithets) निशा is here taken to mean *rest*.

5. निषसाः—नि + सद + क्त कर्त्तरि = निषन्न = निषण्न + निषस seated.

6. जानते—ज्ञा + लट् अन्ते they know. जानाति—जानीते, जज्ञौ—ज्ञे, ज्ञास्यति—ते, अज्ञासीत्—अज्ञास्त। "अनुपसर्गात् ज्ञः" इति कर्त्रभिप्राये क्रियाफले आत्मनेपदम्।

7. जातु—An अव्यय meaning कदाचित्।

8. *Voice*—यैः धीरैः सोपधाना स्थेयसी धीः वहाते तैः...निषणैः (सद्भिः) श्रमः न ज्ञायते।

78. The keen do much talk little, the blunt are just the reverse.

स्पृशन्ति शरवत् तीक्ष्णास्तोकमन्तर्विशन्ति च।
बहुस्पृशापि स्थूलेन स्थीयते वहिरश्मवत्॥ ७८॥

Prak—तीक्ष्णाः स्तोकं स्पृशन्ति च अन्तः विशन्ति च [The keen touch lightly, but nevertheless they dive deep into their subject]. How is that like ?—शरवत् [That is like an arrow]. The blunt too might do it—स्थूलेन अश्मवत् वहिः स्थीयते [The blunt are like stones ; they cannot get in] But wait till they have hit the mark—बहुस्पृशा अपि बहिः स्थीयते [They might cover any extent of ground, still they would stay outside]. 78.

Prose—तीक्ष्णाः शरवत् स्तोकं स्पृशन्ति अन्तः च विशन्ति। बहुस्पृशा अपि स्थूलेन अश्मवत् बहिः स्थीयते॥ ७८॥

Eng.—The keen, like an arrow, touch a small spot but get in ; the blunt, though covering much, stay outside like a stone. 78.

Beng.—যাঁহাদের প্রজ্ঞা তীক্ষ্ণ, তাঁহারা তীরের মত অল্প স্থান স্পর্শ করিয়াও অন্তরে প্রবেশ করেন। যাহারা স্থূল প্রজ্ঞ, তাহারা বিস্তীর্ণ স্থান স্পর্শ করিয়াও প্রস্তরের মত বাহিরেই থাকিয়া যায়। ৭৮।

Expl.—See *Eng.* and *Prak.* above.

N. B.—This verse gives an additional advantage of having keen people about as counsellors.

Malli.—अथ प्रज्ञाप्रज्ञयोर्द्वाभ्यां वैषम्यमाह स्पृशन्तीति। 'तीक्ष्णाः' निशिताः प्रज्ञाः 'शरवत्' शरेण तुल्यं 'स्तोकम्' अल्पमेव 'स्पृशन्ति अन्तः' कार्यस्य 'च' अन्तरं 'विशन्ति' अल्पायासेन बहुकार्यं साधयन्ति इत्यर्थः। 'बहुस्पृशा' व्यापिना 'स्थूलेन' मन्देन बहता च 'अश्मना' उपलेन तुल्यम् 'अश्मवत्' ["तेन तुल्यं क्रिया चेद्वतिः"] 'बहिः' एव कार्यस्य च अकार्यस्य च इति भावः 'स्थीयते' स्थितिः क्रियते। मूढो हि अल्पस्य हेतोः बहुप्रयासं करोति। मूषकग्रहणाय शिखरिखननं परिहासास्पदं भवतीति भावः। तद्धितगता इयमुपमा ॥ ७८ ॥

Sara—प्राज्ञा अल्पायासेन बहु साधयन्ति, जड़धियो बहु यतन्ते किञ्चिदपि न कुर्वन्ति।

CHARCHA

1. स्पृशन्ति—स्पृश + लट अन्ति touch. स्पृशति, पस्पर्श, स्प्रक्ष्यति—स्पर्क्ष्यति, अस्प्राक्षीत्—अस्पार्क्षीत्—अस्पृक्षत्।

2. शरवत्—शरेण तुल्यम् इति शर + वति like an arrow, अव्यय। Qual. स्पृशन्ति।

3. तीक्ष्णाः—This is compared to शर। The comparison is expressed by वति। Hence Malli. says "तद्धितगता इयमुपमा"।

4. अन्तः—This is an अव्यय here applying to both तीक्ष्ण and शर। तीक्ष्णपक्षे—अन्तः is into the subject matter; शरपक्षे it means "inside the body that is hit."

5. स्तोकम्—स्तोकः a little. तम्। *Or* स्तोकम् is an अव्यय meaning the same. तत्। कर्म of स्पृशन्ति। स्तोक—a little—has to be taken differently for तीक्ष्ण and शर। Thus तीक्ष्णपक्षे—They touch a little, *i. e.*, do not talk much. शरपक्षे—They touch a little, *i. e.*, they hit a very small surface.

6. विशन्ति—विश + लट् अन्ति enter. विशति, विवेश, वेक्ष्यति, अविक्षत्।

7. *Remark*—The first half of the verse speaks of those who work with good counsel. They do much work with little effort.

8. बहुस्पृशा—बहु स्पृशति इति बहु + स्पृश + क्विन् कर्त्तरि बहुस्पृक् One who covers much, उपपदतत्— । तेन । स्थूल touches much, *i. e.*, talks much ; अश्मन् touches much, *i. e.*, hits a large extent of surface.

9. स्थीयते—स्था + लट् ते भावे station is being taken up. तिष्ठति—ते, तस्थौ—स्थ, स्थास्यति—ते, अस्थात्—अस्थित ।

10. बहि:—अव्यय meaning *Outside.* अधिं ७मी । स्थूलपक्षे—लिङ्गैर्बहि: स्थीयते मोघप्रयत्नो भवति इत्यर्थ: । अश्मपक्षे—आहतस्य पृष्ठे एव स्थीयते ।

11. अश्मवत्—अश्मन् stone. तेन तुल्यम् इति अश्मन् + वति like a stone. अव्यय । Qual. स्थीयते ।

12. *Remark*—The second half speaks of the अप्राज्ञ । He makes great effort but accomplishes little. Malli's प्रज्ञ and अप्रज्ञ are the same as प्राज्ञ and अप्राज्ञ ।

13. *Voice*—तीक्ष्णै:...लोक: (or लोकम्) स्पृश्यते...विश्यते । बहुस्पृक ...स्थूल:...तिष्ठति ।

79. *The wise are un-moved by even much, but fools are upset by even little.*

आरभन्तेऽल्पमेवाज्ञा: कामं व्यग्रा भवन्ति च ।
महारम्भा: कृतधियस्तिष्ठन्ति च निराकुला: ॥ ७९ ॥

Prak.—अज्ञा: अल्पमेव आरभन्ते [The un-informed take up but little in hand]. That is no discredit— कामं व्यग्राश्च भवन्ति [No, but with that little they become nervous, which is bad]. How do the informed differ ?—कृतधिय: महारम्भा: [Of the imformed, the undertakings are on a vast scale]. And then ?—निराकुलाश्च तिष्ठन्ति [Note the difference ; they stand calm under the weight of their heavy responsibility]. 79.

Prose—अज्ञाः अल्पम् एव आरभन्ते, कामं व्यग्राश्च भवन्ति। कृतधियः महारम्भाः निराकुलाश्च तिष्ठन्ति। ७९।

Eng.—The un-informed undertake trifles (*Or*—little) yet become nervous; those of trained intellect take up big enterprises yet stand unmoved. 79.

Beng.—যাহাদের অগ্র পশ্চাৎ বোধ নাই তাহারা সামান্য কার্য্যই আরম্ভ করে, অথচ তাহা নিয়া অত্যন্ত ব্যস্ত হইয়া পড়ে। কিন্তু যাহারা বিশেষ বিবেচনা করিয়া কর্ত্তব্য নিশ্চয় করে তাহারা মহৎ কার্য্যেরই অনুষ্ঠান করিয়া থাকে, অথচ তাহাতে ব্যাকুল হয় না। ৭৯।

Expl.—See *Eng.* and *Prak.* above.

Malli.—आरभन्त इति। किञ्च 'अज्ञाः अल्पं' तुच्छम् 'एव आरभन्ते' प्रक्रमन्ते 'कामम्' अत्यन्तं 'व्यग्राः' त्वरिताः 'च भवन्ति' न च पारं गच्छन्ति इति भावः। 'कृतधियः' शिक्षितबुद्धयस्तु 'महारम्भाः' महोद्योगाः भवन्ति 'निराकुलाः' अव्यग्राः 'च तिष्ठन्ति' पारं गच्छन्ति इति भावः॥ ७९॥

Sara—प्राज्ञाः महारम्भे अपि निराकुलाः, अज्ञाः अल्पेऽप्यारम्भे व्याकुलाः।

CHARCHA

1. आरभन्ते—आ + रभ + लट् अन्ते take up. रभते, रेभे, रप्स्यते, अरब्ध।

2. अज्ञाः—जानन्ति इति ज्ञा + क कर्त्तरि ज्ञाः those who know, the enlightened. न ज्ञाः, नञ् तत्—।

3. व्यग्राः—विगतम् अग्रम् एषाम् व्यग्राः those who have lost their keenness, बहु—। Here in its secondary sense it means disturbed.

4. महारम्भाः—आरभ्यन्ते आ + रभ + घञ् कर्मणि आरम्भाः undertakings. महान्तः आरम्भाः एषाम्, बहु—। Pred. to कृतधियः।

5. कृतधियः—कृता शिक्षिता (Malli.) कृतनिश्चया वा धीः एषाम्, बहु—। The contrast is between कृतधियः and अज्ञाः। Hence कृतधियः means प्राज्ञाः।

6. निराकुलाः—आकुल disturbed. निर्गताः आकुलेभ्यः निराकुलाः undisturbed, प्रादितत्— ।

7. *Voice*—अज्ञैः...आरभ्यते...व्यग्रैः भूयते । कृतधीभिः महारम्भैः (भूयते) निराकुलैः स्थीयते ।

80. *Counsel has to be backed by enterprise.*

उपायमास्थितस्यापि नश्यन्त्यर्थाः प्रमाद्यतः ।
हन्ति नोपशयस्थोऽपि शयालुर्मृगयुर्मृगान् ॥ ८० ॥

Prak.—उपायम् आस्थितस्य अपि अर्थाः नश्यन्ति [Objects slip though the fingers even when means are adopted to retain them]. How can that be ?—प्रमाद्यतः अर्थाः नश्यन्ति [That happens when one is careless]. He has gone to far too be careless—शयालुः मृगयुः उपशयस्थः अपि मृगान् न हन्ति [Look at the sleepy hunter ; he does not kill deer even when lying in wait in the very track of the game]. 80.

Prose—उपायम् आस्थितस्य अपि प्रमाद्यतः अर्थाः नश्यन्ति । शयालुः मृगयुः उपशयस्थः अपि मृगान् न हन्ति । ८० ।

Eng.—Of the incautious, the ends fail though the means be adopted. The sleepy hunter does not kill deer though lying in a hole in their track. 80.

Beng.—অনবধান ব্যক্তি উচিত উপায় অবলম্বন করিয়াও কার্য্যসিদ্ধি করিতে পারে না। ব্যাধ মৃগমার্গের গর্ত্তে অপেক্ষা করিয়াও যদি নিদ্রিত হয় তবে মৃগ মারিতে পারে না। ৮০।

Expl.—Counsel alone will not do. It has to be followed by persistent effort with great watchfulness. Now See *Eng.* and *Prak.* above.

N. B.—He has done with मन्त्र and now takes up उत्साह in this verse (see sl. *73*.)

Malli.—अथ प्रज्ञावानपि न प्रमाद्येत् इत्याह उपायमिति। 'उपायम् आस्थितस्य' प्राप्तस्य 'अपि' उपायेनैव कार्य्यं साधयतोऽपि इत्यर्थः किमुत व्यग्रतया इति भावः। 'प्रमाद्यतः' अनवधानस्य ["प्रमादोऽनवधानता" इत्यमरः] 'अर्थाः' प्रयोजनानि 'नश्यन्ति'। तथाहि 'शयालुः' निद्रालुः [आलुचि शीङो वक्तव्यत्वादालुच्[1]] मृगान् याति इति 'मृगयुः' व्याधः ["मृगय्वादयश्च" इत्यौणादिकः कुप्रत्ययान्तो निपातः। "व्याधो मृगवधाजीवो मृगयुर्लुब्धकश्च सः" इत्यमरः]। उपशेरते अस्मिन् इति 'उपशयः' मृगमार्गस्थायिनो व्याधस्य आत्मगुप्तिस्थानं गर्त्तविशेषः ["एरच्" इत्यच्-प्रत्ययः]। तत्र तिष्ठतीति 'उपशयस्थः अपि मृगान् न हन्ति'। विशेषेण सामान्य-समर्थनरूपः अर्थान्तरन्यासः ॥ ८० ॥

NOTE ON MALLI

1. शीङ् is mentioned in connection with आलुच्; hence आलुच्।

Sara—प्राज्ञोऽपि न सिध्यति यद्यसौ उत्साहं विहाय प्रमाद्यति।

CHARCHA

उपायम्—उप + अय + घञ् करणे उपाय means. तम्। The उपाय is determined by प्रज्ञा। Next the उपाय has to be applied and pushed on until success. In other words उत्साह comes in to carry out the उपाय।

2. आस्थितस्य—आ + स्था + क्त कर्त्तरि आस्थित one who has adopted. तस्य। आ + स्था is सकर्मक।

3. नश्यन्ति—नश + लट् अन्ति disappear. नश्यति, ननाश, नङ्क्ष्यति—नशिष्यति, अनेशत्—अनशत्।

4. अर्थाः—अर्थ is the *object in view.* प्रयोजनानि is the same as कार्य्याणि।

5. प्रमाद्यतः—प्र + मद + लट् स्थाने शतृ प्रमाद्यत् erring. तस्य। This is *lack of enterprise.* Qual. स्वामिनः understood; or adjective used substantively.

6. हन्ति—जघान, हनिष्यति, अवधीत्।

7. उपशयस्थः—उप + शी + अच् अधिकरणे उपशय cover, hole. उपशये तिष्ठति इति उपशय + स्था + क कर्त्तरि, उपपदतत्— । This shows that the मृगयुः is उपाश्रमाश्रितः ।

8. शयालुः—शी + आलुच् ताच्छील्ये कर्त्तरि sleepy. Malli. here refers to the Varttika "आलुचि शीङो ग्रहणं कर्त्तव्यम्" । The sleepy मृगयु is प्रमादवान् hence he misses the deer.

9. मृगयुः—मृगान् याति धावति इति मृग + या + कु कर्त्तरि ।

10. *Voice*—...अर्थः नश्यते । शयालुना मृगयुणा मृगाः न हन्यन्ते ।

81. Of the ambitious, the persevering alone rise.

उदेतुमत्यजन्नीहां राजसु द्वादशस्वपि ।
जिगीषुरेको दिनकृदादित्येष्विव कल्पते ॥ ८१ ॥

Prak.— एकः जिगीषुः उदेतुं कल्पते [The ambitious alone can hope to prosper]. Mere ambition cannot make a man rise—ईहाम् अत्यजन् कल्पते [No, he must persist and make constant effort to rise and then rise he must]. But he will be put down by other kings—राजसु द्वादशसु अपि कल्पते [He alone will rise and the rest of the circle of twelve kings will but look on]. How is that ?—आदित्येषु दिनकृत् इव [There are twelve Adityas altogether, but the day-maker alone rises, because he persists in his ambition to make the day. The other Adityas are not at all seen to rise. So too fares the ambitious one among the twelve kings that make the royal circle]. 81.

Prose—जिगीषुः एकः द्वादशसु अपि राजसु आदित्येषु दिनकृत् इव ईहाम् अत्यजन् उदेतुं कल्पते । ८१ ।

Eng.—Of all the twelve classes of kings, as of the twelve Adityas, the *ambitious* one alone, like the day-maker (Sun), not relinquishing his aim, is able to rise. 81.

Beng.—দ্বাদশ রাজগণের মধ্যে যিনি বৃদ্ধির অভিলাষী তিনিই, যদি

উৎসাহ পরিত্যাগ না করেন তবে, সম্পদের অধিকারী হইতে পারেন। দ্বাদশ আদিত্যের মধ্যে দিনকরই উদিত হইতে সমর্থ হন ৮১।

Expl.—See under *Eng.* and *Prak.* above.

Malli.—एवं प्रज्ञाया आवश्यकत्वमुक्तम्। तथा उत्साहस्याप्याह उदेतुमिति। जेतुमिच्छुः 'जिगीषुः एकः' एव 'द्वादशसु अपि राजसु' मध्ये 'द्वादशसु आदित्येषु 'दिनकृत्' यो दिनकरणे व्याप्रियमाणः आदित्यः स 'इव ईहाम्' उत्साहम् 'अभ्यजन्' प्रयुञ्जान एव न तु निरुद्योग इति भावः; 'उदेतुं कल्पते' उदयाय प्रभवति, उत्साहशक्तिरेव प्रभुशक्तेरपि मूलम् इत्यर्थः ["नानालिङ्गत्वाद्वेतूनां नानासूर्य्यत्वम्" इति श्रुतेः प्रतिमासम् आदित्यभेदात् द्वादशत्वम्। "द्वादशात्मा दिवाकरः" इत्यभिधानात्। ते च अर्य्यमादयः पुराणोक्ता द्रष्टव्याः[1] ॥ राजानस्तु—"अरिर्मित्रमरेर्मित्रं मित्रमित्रमतः परम्। तथारिमित्रमित्रञ्च विजिगीषोः पुरःसराः[2] ॥" पञ्च इति शेषः। "पार्ष्णिग्राहस्ततः पश्चादाक्रन्दस्तदनन्तरम्। आसारावनयोश्चैव विजिगीषोस्तु पृष्ठतः[3] ॥" पार्ष्णिग्राहासारः आक्रन्दासारश्च इत्यर्थः। अत्र चत्वार इति शेषः। एवं नव भवन्ति। विजिगीषुर्दशमः। "अरेश्च विजिगीषोश्च मध्यमो भूम्यनन्तरः। अनुग्रहे संहतयोः समर्थो व्यस्तयोर्वधे। मण्डलाद्बहिरेतेषामुदासीनो बलाधिकाः[4] ॥" इति मध्यमोदासीनाभ्यां सह द्वादश वेदितव्याः॥ पूर्णोपमा]॥ ८१ ॥

NOTES ON MALLI

1. The Sruti says—"The indications being different, the suns are different." Hence there is a different sun each month; thus the suns are twelve, as is seen from the lexicon "द्वादश—"। These are अर्य्यमन् &c. as is stated in the Purans. 2. In front of the विजिगीषु are अरि, मित्र, the मित्र of अरि, the मित्र of मित्र, the मित्र of the मित्र of the अरि। 3. In the rear are पार्ष्णिग्राह, आक्रन्द, the आसार of पार्ष्णिग्राह, the आसार of आक्रन्द। 4. The king whose lands are immediately adjoining these of the अरि and the विजिगीषु is मध्यम, if of such strength as to depend on the favour of these when united, but able to kill both if disunited. Such

kings of superior strength as are outside this circle are called उदासीन।

Sara—उदयं प्रति सोत्साह एव राजा अखिलं राजमण्डलम् अध्यास्ते।

CHARCHA

1. उदेतुम्—उद्+इ+तुमुन् to rise. Goes with both जिगीषु and दिनकृत्। उदय means *prosperity* (जिगीषु), also *rise*. The latter (*rise*) has also a double meaning to suit both.

2. अत्यजन्—त्यज+शतृ कर्त्तरि त्यजत् giving up. न त्यजन् अत्यजन् persisting, नञ्तत्—।

3. ईहाम्—ईह+अ भावे स्त्रियाम् ईहा enterprise. ताम्। See under जिगीषुः।

4. राजसु—निर्द्धारणे ७मी। राज्ञाम् is also correct.

5. द्वादशसु—द्वौ च दश च द्वादश twelve तेषु। द्वि becomes द्वा by "द्व्यष्टनः संख्यायामबहुव्रीह्यशीत्योः"। For the twelve kings, see Malli. There पार्ष्णिग्राह is immediately behind ; next behind is आक्रन्द। आसार is an *ally*.

6. जिगीषुः—जेतुमिच्छुः इति जिगीषुः (see जिगीषोः, sl. 76). In जिगीषुः ईहां न त्यजति the ईहा is जयाय ईहा—perseverance after the attainment of prosperity.

7. दिनकृत्—दिनं करोति इति दिन+कृ+क्विप् कर्त्तरि दिनकृत् day-maker (sun). उपपदतत्—। As he is bent upon day-making, he too may be described as उदेतुम् ईहामत्यजन्।

8. आदित्येषु—अदितेरपत्यानि पुमांसः इति अदिति+ण्य आदित्याः the suns. तेषु। निर्द्धारणे ७मी। आदित्यानाम् is also correct. The twelve आदित्यs are—"धाता मित्रोऽर्यमा रुद्रो वरुणः सूर्य्य एव च। भगो विवस्वान् पूषा च सविता दशमः स्मृतः॥ एकादशस्तथा त्वष्टा विष्णुर्द्वादश उच्यते॥"

9. कल्पते—कॢप+लट् ते succeeds. चक्लृपे, कल्पिष्यते—कल्प्स्यति, अकल्पिष्ट—अक्लृप्त—अक्लृपत्।

10. *Voice*—जिगीषुणा एकेन···दिनकृता...अत्यजता...कॢप्यते।

11. *Remark*—This verse and the previous are a related pair. Verse 80 condemns प्रमाद, this one extols अप्रमाद। भयालु-

मृगयुः is contrasted with ईहामत्यजन् जिगीषुः। Also compare श्रेयसीं धियं खड्गयन्ति (sl. 77).

82. The king is an extraordinary being in his frame, intellect etc.

बुद्धिशस्त्रः प्रकृत्यङ्गो घनसंवृतिकञ्चुकः ।
चारेक्षणो दूतमुखः पुरुषः कोऽपि पार्थिवः ॥ ८२ ॥

Prak.—पार्थिवः कोऽपि पुरुषः [प्रज्ञा and उत्साह combined make an extraordinary being of this one you call King]. Why do you think so ?—प्रकृत्यङ्गः पार्थिवः [In the first place, you do not see his person as you do of ordinary individuals. His person is composed of seven members—स्वामिन्, अमात्य &c.]. You have a fine fancy—दूतमुखः चारेक्षणः पार्थिवः [Messengers are the mouth of this being and his eyes are the spies he employs]. Nice indeed !—घनसंवृतिकञ्चुकः पार्थिवः [He wears no coat of mail like an ordinary warrior ; his armour is close secrecy]. What else ?—बुद्धिशस्त्रः पार्थिवः [Thus armoured, this wonderful warrior wields weapons that are also of an uncommon kind. He strikes his adversaries mortal blows with his intellect].

Prose—बुद्धिशस्त्रः प्रकृत्यङ्गः घनसंवृतिकञ्चुकः चारेक्षणः दूतमुखः पार्थिवः कः अपि पुरुषः । ८२ ।

Eng.—A wonderful being is this king with departments of state for his person, messengers for mouth, spies for eyes, close secrecy for armour, intellect for weapon. 82.

Beng.—রাজা এক আশ্চর্য্য পুরুষ। সাত প্রকৃতি ইহার অঙ্গ, দূত ইহার মুখ, চার ইহার চক্ষু, মন্ত্রগুপ্তি ইহার বর্ম, বুদ্ধি ইহার অস্ত্র। ৮২।

Expl.—See *Eng.* and *Prak.* above.

Malli.—"उपायमास्थितस्य" इत्यत्र राजा न प्रमाद्येत् इत्युक्तम्। अप्रमादप्रकारमाह बुद्धिशस्त्र इति[1]। बुद्धिरेव शस्त्रं यस्य स 'बुद्धिशस्त्रः'। अमोघपातित्वात् तस्या[2] इति भावः 'प्रकृतयः' स्वाम्यादिराज्याङ्गानि ["राज्याङ्गानि प्रकृतयः"

इत्यमरः]। ता एव 'अङ्गानि' यस्य सः। तद्वैकल्ये राज्ञो वैकल्यं स्यादिति भावः। 'घना' दुर्भेदा 'संवृतिः' मन्त्रगुप्तिरेव 'कञ्चुकः' कवचो यस्य स तथोक्तः। मन्त्रभेदे राज्यभेदा[3]दिति भावः। चरतीति चरः [पचाद्यच्] स एव 'चारः' गूढपुरुषः [प्रज्ञादित्वात् स्वार्थिकः अण्प्रत्ययः। "चारश्च गूढपुरुषः" इत्यमरः]। स एव 'ईक्षणं' चक्षुर्यस्य सः 'चारेक्षणः'। अन्यथा स्वपरमण्डलवृत्तान्तादर्शनात् "अन्धस्येवान्धलग्नस्य विनिपातः पदे पदे"[4] इति भावः। 'दूतः' सन्देशहरः ["स्यात् सन्देशहरो दूतः" इत्यमरः]। स एव 'मुखं' वाक् यस्य असौ 'दूतमुखः'। अन्यथा मूकस्येव वाग्व्यवहारासिद्धौ तत्साध्यासाध्यकार्य्यप्रतिबन्धः (?) स्यात्[5] इति भावः। एवम्भूतः 'पार्थिवः कः अपि पुरुषः' अन्य एवायं लोके विलक्षणः पुमानित्यर्थः[6]। अतो राज्ञा बुद्ध्यादिसम्पन्नेन भवितव्यम्। एतदेव अप्रमत्तत्वम्। अन्यथा स्वरूपहानिः स्यादिति भावः। [अत्र 'कोऽपि' इति राज्ञो लोकसम्बन्धेऽपि तदसम्बन्धोक्त्या तद्रूपातिशयोक्तिः। सा च 'बुद्धिशस्त्रः' इत्यादिरूपकनिर्व्यूढा इति तेन सह अङ्गाङ्गिभावेन सङ्करः[7]]। ८२।

NOTES ON MALLI

1. In the verse commencing 'उपायमास्थितस्य' (sl. 80) he has said that the king should not be careless. Now by बुद्धिशस्त्र &c, he describes the character of vigilance. 2. Because she hits unerringly. 3. Because the kingdom is endangered if counsel is disclosed. 4. Otherwise, through ignorance of the state affairs of self and the enemy, there is fall at every step as of the blind led by the blind. 5. Otherwise, use of speech failing as with the dumb, all business depending upon speech will be obstructed. 6. He is an altogether different person in this world. 7. Here by 'कोऽपि' the king is said not to be of this world, though he is of the world. The अलङ्कार is thus अतिशयोक्ति of the type known as सम्बन्धेऽसम्बन्धरूपा। And this अतिशयोक्ति is sustained by the रूपक in बुद्धिशस्त्र &c. Hence there is commingling with it as of the body with its limbs.

Sara—राजा नाम सप्तभिः प्रकृतिभिर्देहवान्। सततमप्रमादः स मन्त्रगुप्ति-

रूपकवचेन तं देहं रचति। उत्साहवान् पुनश्चारैर्दूतैश्च शत्रोर्बलाबलं विज्ञाय बुद्ध्या प्रहरति।

CHARCHA

1. बुद्धि &c.—बुध्+क्तिन् करणे बुद्धि intellect. शस+ष्ट्रन् करणे शस्त्र weapon. बुद्धिः शस्त्रमस्य, बहु—। Malli. explains why बुद्धि is preferred to ordinary weapons—अमोघ &c. Other weapons often miss the mark but बुद्धि does not.

2. प्रकृति &c.—प्र + कृ + क्तिन् करणे material. In state-craft these are seven in number—"स्वाम्यमात्यसुहृत्कोषराष्ट्रदुर्गबलानि च। राज्याङ्गानि प्रकृतयः—" इत्यमरः। प्रकृतयः अङ्गानि अस्य, बहु—। These have to be perfect, otherwise misgovernment follows (Malli).

3. घन &c.—हन+अप् भावे घन compact, close. सम्+वृ+क्तिन् भावे संवृति secrecy, guarding. कञ्चुकः armour. घना संवृतिः घनसंवृतिः कर्मधा—। सा कञ्चुकः अस्य। बहु—।

4. चार &c.—चर+अच् कर्त्तरि चरः an emissary. स एव इति चर+अण् स्वार्थे चारः। ईक्ष्यते अनेन इति ईक्ष+ल्युट् करणे ईक्षणम् eye. चारः ईक्षणमस्य, बहु—।

5. दूत &c.—दूतः मुखमस्य, बहु—। Others talk with their own mouth, the king speaks through his messengers.

6. कोऽपि—कः implies a question, but with अपि added the implication may be of wonder, indescribability &c. Thus "किमपि किमपि मन्दं मन्दमासक्तियोगात्", "केनापि कामेन तपश्चचार" &c.

7. पार्थिवः—पृथिव्या ईश्वरः इति पृथिवी+अञ् पार्थिवः।

8. *Voice*—बुद्धिशस्त्रेण प्रकृत्यङ्गेन...कञ्चुकेन चारेक्षणेन दूतमुखेन पार्थिवेन केन...पुरुषेण (भूयते)।

83. The knowing king watches opportunities to strike or yield.

तेजः क्षमा वा नैकान्तं कालज्ञस्य महीपतेः।
नैकमोजः प्रसादो वा रसभावविदः कवेः॥ ८३॥

Prak.—कालज्ञस्य महीपतेः एकान्तं तेजः क्षमा वा न [He strikes mor-

tal blows with his intellect, but he bides his time. He neither keeps on waiting for ever, nor does he strike whenever he likes]. How is that ?—रसभावविद: कवे: एकम् ओज: प्रसादो वा न [The poet who understands sentiments and emotions does not adopt a smooth or a grating style exclusively]. 83.

Prose—कालज्ञस्य महीपते: तेज: क्षमा वा एकान्तं न। रसभावविद: कवे: एकम् ओज: प्रसाद: वा न। ८३।

Eng.—Severity or mildness (forbearance), exclusively, is not for the king that understands occasions. With the poet that knows sentiments and emotions, the diction is not uniformly heavy or light. 83.

Beng.—যে রাজা সময় বুঝেন তিনি শুধু তেজ বা শুধু ক্ষমা অবলম্বন করেন না। যে কবি রস ও ভাব বুঝেন তিনি একমাত্র ওজঃ বা কেবলই প্রসাদ গুণ অবলম্বন করেন না। ৮৩।

Expl.—See *Prak.* above.

Malli.—"चतुर्थोपायसाध्ये" इत्यादिना यत् चात्त्रमेव कर्त्तव्यमुक्तं तत्र उत्तरमाह तेज इति[1]। कालं जानातीति 'कालज्ञ:' तस्य, अयं काल: इति विदुष: इत्यर्थ: ["आतोऽनुपसर्गे क:"। न तु "इगुपध—" इत्यादिना कविधि:। समासे कर्मोपपदस्यैव बलवत्त्वभाषणात्[2]] तस्य 'महीपते: तेज:' चात्रमेव इति वा 'क्षमा' एव वा एकान्तं' नियमो 'न' अस्ति, किन्तु यथाकालम् उभयमप्याश्रयणीयमित्यर्थ:। तथा हि 'रसान्' शृङ्गारादीन् 'भावान्' निर्वेदादींश्च वेत्ति यस्तस्य 'रसभावविद:'। भावग्रहणं सम्पातायातम्[3]। 'कवे:' कवितु: 'एकं' केवलम् 'ओज:' प्रौढप्रबन्धत्वं वा 'एक: प्रसाद:' सुकुमारप्रबन्धत्वं 'वा न' किन्तु तत्र हि रसानुगुण्येन[4] यथायोग्यम् उभयमप्युपादेयम्। दृष्टान्तालङ्कार:॥ ८३॥

NOTES ON MALLI

1. By तेज: &c. he gives a reply to the statement that force alone has to be applied as enunciated in चतुर्थो—(sl. 54). 2. क

is by "आतो—", not by "इगु—" because it is ruled that in a समास the कर्मोपपद affix (*i. e.*, अण्) prevails (*Char.*). 3. The mention of भाव has followed from association (*Char*) 4. From suitability to the रस embodied.

Sara—तादृशो हि इतरविलक्षणो राजा काले एव तेजो वा क्षमां वा प्रयुङ्क्ते नाकाले ।

CHARCHA

1. एकान्तम्—अन्त is स्वरूप form. एकः अन्तः यस्मिन् कर्मणि तत् यथा तथा एकान्तम् invariably, बहु— । Qual. भवति understood. "अन्तः स्वरूपे निकटे" इति हैमः ।

2. कालज्ञस्य—कालं जानातीति काल + ज्ञा + क कर्त्तरि कालज्ञः one who understands opportunity, उपपदतत्— । तस्य । The क is by "आतो—"—With a कर्म as उपपद, no उपसर्ग preceding, आकारान्त roots take क not अण् । Malli. guards against appealing to the rule "इगुपधज्ञाप्रीकिरः कः"—क is attached to the roots ज्ञा, प्री कृ and roots having an इक् (इ, उ, ऋ, लृ) for the penultimate, with or without an उपपद । His "समासे &c." may be thus explained—'समासे' उपपदसमासे 'कर्म उपपदं' यस्मिन् प्रत्यये तस्य प्रत्ययस्य अण्प्रत्ययस्य इत्यर्थः 'बलवत्त्वस्य' इगुपधलक्षणात् कप्रत्ययात् प्रबलत्वस्य 'भाषणात्' भाष्ये कथनात् हेतोः । The reference is to the भाष्य—"इह उभयं प्राप्नोति अर्थज्ञः । कर्मोपपदो भवति विप्रतिषेधेन" (P. 3.2.1.)

3. महीपतेः—मह्याः पतिः, ६तत्— । तस्य । "पतिः समासे एव" इति घिसंज्ञा । Decline like मुनि ।

4. ओजः—ओजस् is a variety of style in which hard letters, heavy words and long compounds figure largely. "ओजः समास-भूयस्त्वं मांसलं पदडम्बरम्" । बन्धदार्ढ्यं मोजः बन्धशैथिल्यं प्रसादः ।

5. प्रसादः—This is the opposite of ओजस् with compounds few and far between, the flow being sweet and the sense clear.

6. रस &c.—रस आस्वादने चुराद्यदन्तः । रस्यते इति रस + णिच् + अच् कर्मणि रसः that which is enjoyed. *Or* रसयति इति रस + णिच् + अच

कर्त्तरि रस: that which provides enjoyment. The enjoyment is to the reader and to the audience. It is the *sentiment* in a piece of composition. These are nine—"शृङ्गारवीरकरुणाद्भुतहास्यभयानकाः । वीभत्सरौद्रे शान्तिश्च रसा नव प्रकीर्त्तिताः ॥" Also see Malli. on sl. 87, *infra.* भवतीति भू+ण कर्त्तरि भाव: the emotion engendered in the mind of the reader or listener. रसाश्च भावाश्च रसभावाः, द्वन्द्व । तान् वेत्ति इति क्विप् रसभाववित्, उपपदतत्— । तस्य । Malli's सम्पात means एकत्र-पतनम्, सहोपस्थितिः &c. रस and भाव are spoken of together; the two words are inseparably connected. The poet wants to speak of रस only, but भाव also has come in (आयात) owing to its association with रस (सम्पात) । We are concerned with रस alone, so रसविदः would have served our purpose.

7. कवेः—कु शब्द+इ (औणादिक) कर्त्तरि कविः poet. तस्य । Malli. has कवितुः which is all right. Elsewhere, however he has सत्कविः सत्कवयिता, sl. 86 ; also कवेः कवयितुः (Kumara II). कवयितुः may be defended with तत्करोति णिच् ।

8. *Voice*—...तेजसा चमया...(भूयते) । ...एकेन ओजसा प्रसादेन... (भूयते) ।

84. Pocket insults if the time is unsuitable.

कृतापचारोऽपि परैरनाविष्कृतविक्रियः ।
असाध्यः कुरुते कोपं प्राप्ते काले गदो यथा ॥८४॥

Prak.—काले प्राप्ते असाध्यः सन् कोपं कुरुते [When time for it comes he strikes with irresistible force]. But suppose an unbearable insult is offered—परैः कृतापचारः अपि अनाविष्कृतविक्रियः [The insult has to be pocketed and an unruffled countenance assumed]. How is that ?—गदः यथा [This is like some deep-seated malady that seems to tolerate serious errors of diet and regimen, but really gathers strength for a sudden aggravation that prostrates its victim]. 84.

Prose—परै: कृतापचार: अपि अनाविष्कृतविक्रिय: असाध्य: गदो यथा काले प्राप्ते कोपं कुरुते । ८४ ।

Eng.—He, with perturbation undisclosed though wronged by enemies (*Also*—with mischief undetected by others though errors are committed), resents (*Also*—shows aggravation) when time has come, irresistible (*Also*—irremediable) like some fell disease. 84.

Beng.—অকালে শত্রু অপমান করিলেও মনোবিকার গোপন করিবে ও কাল আসিলে কঠিন রোগের ন্যায় অসাধ্য হইয়া কোপ প্রকাশ করিবে। ৮৪।

Expl.—Bide your time, do nothing in haste, you will then become irresistible. Also see *Prak.* and *Eng.*

Malli.—यदुक्तं "क्रियासमभिहारेण विराध्यन्तं सहेत (? क्षमेत) क:" इति तत्रोत्तरमाह कृतापचार इति[1] । 'परै:' शत्रुभि: 'कृत: अपचार:' अपकार: अपथ्यञ्च यस्य स: तथा 'अपि अनाविष्कृतविक्रिय:' अन्तर्गूढविकार: अतएव 'असाध्य:' अप्रतिसमाधेय: सन् 'गदो यथा' रोग इव ["इववद्वायथाशब्द:" इति दण्डी] 'काले' बलचयावसरे 'प्राप्ते' सति 'कोपं कुरुते' प्रकुप्यति' इत्यर्थ: [तदुक्तम्—"वहेदमित्रं स्कन्धेन यावत् कालविपर्य्यय: । तमेव चागते काले भिन्द्याद्घटमिवाश्मना[2] ॥" इति]॥ ८४ ॥

NOTES ON MALLI

1. By कृतापचार &c. he replies to what is said in "क्रियासमभि—" (sl. 43). 2. So it is said—"Carry your enemy on your shoulders so long as the times are unfavourable, but when time comes smash him as you would an earthen jar with a stone.

Sara—सोऽसौ परिभूतोऽपि मनोविकारं निगूहति यावत्कालं:, काले तु अप्रतिकारं प्रहरति ।

CHARCHA

1. कृत &c.—Applies to both महीपति and गद। अप + चर + घञ् भावे अपचारः disservice, wrong (महीपति), also errors of diet and regimen (गद)। कृतः अपचारः अस्य, बहु—। Unto whom injury has been done (महीपति), also towards which errors have been committed (गद)। Qual. महीपतिः understood, also गदः।

2. परैः—Has to be taken with reference to महीपति and also गद। पर *enemy* (महीपति), also *others* (गद)। Construe परैः कृतापचारः wronged by enemies (महीपति), also परैः अनाविष्कृतविक्रियः with mischief undetected by others (गद)। इया in the अनुक्तकर्त्ता of कृत (महीपति) also अनाविष्कृत (गद)।

3. अनाविष्कृत &c.—Reference to both महीपति and गद। आविस् is an अव्यय meaning प्रकाश। आविस् + कृ + क्त कर्मणि आविष्कृत *disclosed* (महीपति), also *detected* (गद) ; गति तत्—। वि + कृ + श भावे विक्रिया perturbation (महीपति), also *bad effect* (गद)। अनाविष्कृता विक्रिया अनेन by whom perturbation is undisclosed (महीपति), also अनाविष्कृता विक्रिया अस्य of whom the mischief is undetected ; बहु—। Qual. महीपतिः understood, also गदः।

4. असाध्यः—साध + ण्यत् कर्मणि साध्य manageable (महीपति and गद both)। न साध्यः नञ्तत्—। Qual. महीपति understood and गदः।

5. कुरुते—कर्त्रभिप्राये क्रियाफले आत्मनेपदम्।

6. *Voice*—...चारेण...विक्रियेण असाध्येन गदेन...कोपः क्रियते।

85. Spirit succeeds only if tempered by mildness.

मृद्व्यवहितं तेजो भोक्तुमर्थान् प्रकल्पते।
प्रदीपः स्नेहमादत्ते दशयाभ्यन्तरस्थया॥ ८५॥

Prak.—मृद्व्यवहितं तेजः अर्थान् भोक्तुं प्रकल्पते [Spirit, unless tempered by mildness, does not succeed in gaining its ends]. Why not ?—प्रदीपः अभ्यन्तरस्थया दशया स्नेहम् आदत्ते [The fierce flame of the lamp sucks oil not by its own ferocity, but by the mild wick which it hides within itself]. 85.

Prose—As in *Prak.*

Eng.—Ferocity screened by mildness succeeds in gaining ends. The lamp sucks oil by the wick that is within. 85.

Beng.—তেজ, ক্ষমার (মৃদুতার) অন্তরালে থাকিলেই, কার্য্য সিদ্ধি করিতে সমর্থ হয়। বর্ত্তিকে অভ্যন্তরে রাখিয়াই প্রদীপ তৈল গ্রহণ করে। ৮৫।

Expl.—See *Prak.* and *Eng.* above.

Malli.—इतश्च चन्तव्यमिदानीमित्याह मृदु इति[1]। 'मृदुना' मृदुवस्तुना 'व्यवहितम्' अन्यहितं 'तेज: अर्थान् भोक्तुं प्रकल्पते' प्रभवति। तथाहि—'प्रदीप: अभ्यन्तरस्थया' मध्यस्थया 'दशया' वर्त्त्या ["दशा वर्त्तावस्थायां स्नेहतैलादिके रसे" इति विश्व:] 'स्नेहं' तैलादिकम् अर्थम् 'आदत्ते'। अन्यथा स्वयमेव निर्वायात् इति (? इति भाव:)। तत: चान्तिपूर्वमेव चात्त्रं फलति इति सर्वथा प्रथमं चन्तव्यम् इति भाव:[2]। विशेषेण सामान्यसमर्थनात् अर्थान्तरन्यास:[3] ॥ ८५ ॥

NOTES ON MALLI

1. By मृदु &c. he says that there is another reason for forbearance. 2. Otherwise itself goes out, this is the sense. So spirit succeeds if preceded by mildness ; therefore forbear first —this is the sense. 3. See *Charcha, Remark.*

Sara—चमया उपस्कृतं तेज: शोभते जयञ्चावहति।

CHARCHA

1. मृदु &c.—मृदु mlid ; hence *that which is mild* ; adjective used substantively. वि + अव + धा + क्त कर्मणि व्यवहित screened. मृदुना व्यवहितम्, ३तत्—। Here मृदु and दशा (wick) are compared ; hence मृदु must be taken as some *substance.* This is why we say "adjective used substantively."

2. अर्थान्—विषयान् objects. "अर्थ: प्रकारे विषये वित्तकारणवस्तुषु। अभिधेये च शब्दानां वृत्तावपि प्रयोजने ॥"

3. प्रकल्पते—Succeeds. Conj. sl. 81.

4. प्रदीपः—प्रदीप्यते इति प्र+दीप्+अच् कर्त्तरि ; or प्रदीपयति इति+दीप+णिच्+अच् कर्त्तरि प्रदीपः flame of a lamp.

5. आदत्ते—आ+दा+लट् ते draws. कर्त्रभिप्राये क्रियाफले आत्मनेपदम्। "आङो दोऽनास्यविहरणे" is for cases where there is no कर्त्रभिप्राय and is therefore inapplicable here. ददाति—दत्ते, ददौ—ददे, दास्यति—ते, अदात्—अदित।

6. अभ्यन्तर &c.—अभिगतम् अन्तरम् अभ्यन्तरम् interior, प्रादितत्—। तस्मिन् तिष्ठति इति अभ्यन्तर+स्था+क कर्त्तरि अभ्यन्तरस्था staying within, उपपदतत्—। ३या।

7. *Voice*—...व्यवहितेन तेजसा...प्रकल्प्यते। प्रदीपेन...स्नेहः आदीयते।

8. *Remark*—The metaphor is defective. The wick (दशा) does not lie between (cf. मृदुव्यवहितम्) the flame and the oil ; it is *within* (अभ्यन्तरस्थया) both flame and oil. Therefore, strictly speaking, the सामान्यविशेषभाव spoken of by Malli. does not exist here.

86. The wise rely as much on luck as on work.

नालम्बते दैष्टिकतां न निषीदति पौरुषे ।
शब्दार्थौ सत्कविरिव द्वयं विद्वानपेक्षते ॥ ८६ ॥

Prak.—विद्वान् दैष्टिकतां न आलम्बते [But all your efforts will be vain unless you have luck with you ; yet a wise man does not leave all with luck alone—he is not a fatalist]. Does he believe in personal exertion ?—विद्वान् पौरुषे न निषीदति [On the other hand he does not depend solely upon human exertion]. What then is his creed ?—विद्वान् द्वयम् अपेक्षते [He neither ignores nor embraces exclusively either luck or enterprise. Though trusting on luck, he, all the while, puts forth his best efforts]. How is that ?—शब्दार्थौ सत्कविरिव [A good poet depends upon words and their import both. A mere array of words produces no

effect just as thought clothed in bad language fails to make an impression. Noble thoughts in attractive language is the end of the poet ; so best effort with best luck is what pleases the wise]. 86.

Prose—विद्वान् दैष्टिकतां न आलम्बते, पौरुषे न निषीदति, सत्कविः शब्दार्थौ इव द्वयम् अपेक्षते । ८६ ।

Eng.—The wise man neither embraces fatalism, nor relies on enterprise, but depends on both as a good poet does on words and their import. 86.

Beng.—বিদ্বান্ শুধু দৈবের উপর নির্ভর করেন না, বা কেবল পুরুষকারেরই অপেক্ষা করেন না ; সৎকবি যেমন শব্দ ও অর্থ এ উভয়েরই অপেক্ষা করেন, তেমন তিনিও দৈব ও পুরুষকার দুয়েরই তুল্যরূপে আদর করেন। ৮৬।

Expl.—The wise know that nothing can be gained by luck or enterprise exclusively. Hence they do not relax enterprise, nor are over-sanguine of the result even with best efforts put forth. Also see *Prak.* above.

Malli.—तर्हि पौरुषं मा भूत् । नित्यं चममाणस्य दैवमेव श्रेयो विधास्यति इत्याशङ्क्याह नालम्बते इति[1] । 'विद्वान्' अभिज्ञः । दिष्टे मतिर्यस्य इति 'दैष्टिकः' दैवप्रमाणक इत्यर्थः ["दैवं दिष्टं भागधेयम्" इत्यमरः । "अस्तिनास्तिदिष्टं मतिः" इति ठक्] । तद्भावं 'दैष्टिकताम्' एव 'न आलम्बते' । सर्वथा यत्नविध्वस्वविनाशादिति[2] भावः । तथा 'पौरुषे' केवलपुरुषकारेऽपि [युवादित्वादण्प्रत्ययः] 'न निषीदति' न तिष्ठति । दैवप्रातिकूल्ये तस्य वैफल्यादिति भावः । किन्तु 'सत्कविः' सत्कवयिता 'शब्दार्थौ इव' । तयोः काव्यशरीरत्वादिति भावः [यथाह वामनः—"अदोषौ सगुणौ सालङ्कारौ शब्दार्थौ काव्यम्"[3] इति] 'द्वयं' पौरुषं दैवञ्च 'अपेक्षते' । अतः पौरुषमप्यावश्यकं किन्तु काले कर्त्तव्यम् इति विशेषः । पौरुषादृष्टयोः परस्परसापेक्षत्वादिति भावः[4] ॥ ८६ ॥

NOTES ON MALLI

1. Well then away with enterprise, luck will secure blessings unto one who always adopts forbearance. Apprehending this retort he says नालम्बते &c. 2. Because that man is lost who always depends upon destiny. 3. As is said by Vamana—"Kavya is words and their import, free from blemish, enriched by excellence, provided with embellishments." 4. Hence enterprise too is necessary, but has to be put forth at the right moment only ; this is the disinction. All this is because luck and enterprise are naturally dependent.

Sara—प्राज्ञ: पौरुषमिव दैवमप्याश्रयते। Also see Malli. "अत: पौरुषम्...सापेक्षत्वात्"।

CHARCHA

1. आलम्बते—आ + लम्ब + लट् ते adopts. ललम्बे, लम्बिष्यते, अलम्बिष्ट।

2. दैष्टिकताम्—दिश + क्त कर्मणि दिष्टम् what is ordained, destiny. दिष्टम् इति मतिरस्य इति दिष्ट + ठक् दैष्टिक: a predestinarian, a fatalist. तस्य भाव: दैष्टिकता fatalism. ताम्। Malli. has दिष्टे मतिर्यस्य। The सप्तमी in दिष्टे is objectionable. The rule "अस्तिनास्ति—" means that अस्ति &c. in the प्रथमा, and referring to मति, take षष्ठ्यर्थे ठक्। Hence दिष्ट should be in the प्रथमा and not in the सप्तमी। "प्रथमासमर्थेभ्य: अस्तिनास्तिदिष्ट इत्येतेभ्य: शब्देभ्य: अस्य इति षष्ठ्यर्थे ठक् प्रत्ययो भवति"—*Vrittikara.* "अस्त्यादिभ्य: प्रथमासमर्थेभ्य: प्रत्यय:"—*Nagesa.*

3. निषीदति—नि + सद + लट् तिप् rests, relies. "सदिरप्रते:" इति षत्वम्। सीदति, ससाद, सत्स्यति, असदत्।

4. पौरुषे—पुरुषस्य कर्म इति पुरुष + अण् पौरुषम् enterprise पुरुषकार:। तस्मिन्।

5. शब्दार्थौ—शब्दश्च अर्थश्च शब्दार्थौ word and its import. द्वन्द्व। तौ।

6. सत्कवि:—सन् कवि: a good poet, कर्मधा—।

7. द्वयम्—द्वि + तय द्वय or द्वितय (See *ante.*). तत्।

8. विद्वान्—विद + शतृ विद्वस् or विदत् (See *ante.*).

9. अपेक्षते—अप + ईक्ष + लट् ते needs. ईक्षते, ईक्षामास &c. ईक्षिष्यते, ऐक्षिष्ट।

10. *Voice.*—विदुषा दैष्टिकता। न आलम्ब्यते...निषव्यते सत्कविना... अपेक्ष्यते।

11. *Remark*—Malli's तर्हि पौरुषम् &c. seems to be out of place. The verse preceding does not discard तेजस् altogether, it advocates मृद्व्यवहितं तेजः। Hence there is no room for the retort. It seems better to take this verse as a reply, in a general manner to Balarama the tenor of whose speech is to rely on पुरुषकार alone.

87. It is forbearance that brings success.

स्थायिनोऽर्थे प्रवर्त्तन्ते भावाः सञ्चारिणो यथा।
रसस्यैकस्य भूयांसस्तथा नेतुर्महीभृतः॥ ८७॥

Prak.—स्थायिनः नेतुः अर्थे भूयांसः महीभृतः प्रवर्त्तन्ते [By forbearance the leader wins the good will of the other kings, and then, they, though with conflicting interests, vie with each other to further his cause]. But it seems unnatural for the kings to discard rivalry—यथा भूयांसः सञ्चारिणो भावाः एकस्य रसस्य अर्थे तथा [Such things do happen. In a poetical work, fleeting and conflicting emotions often occur in different passages ; these all serve to enhance the effect of the one sentiment that runs through the whole work]. 87.

Prose—रसस्य एकस्य अर्थे भूयांसः सञ्चारिणः भावाः यथा प्रवर्त्तन्ते तथा स्थायिनः नेतुः (अर्थे) महीभृतः। *Or* स्थायिनः एकस्य रसस्य अर्थे &c. । ८७।

Eng.—Just as a host of fleeting emotions work for one sentiment (persistent emotion) so do other kings for the forbearing leader. 87.

Beng.—যেমন এক রসের প্রয়োজনে বহু সঞ্চারী ভাব কার্য্য করে সেইরূপ এক ধীর (ক্ষমাশীল) নেতার কার্য্যে অপর রাজগণ প্রবৃত্ত হয়।৮৭।

Expl.—See *Prak.*—"In a poetical work···whole work". Similarly "by forbearance the leader wins...further his cause."

Malli.—अथ क्षान्तेः फलमाह स्थायिन इति। रस्यते स्वाद्यते इति 'रसः' शृङ्गारादिः ["रसतेः स्वादनार्थत्वाद्रस्यन्ते इति ते रसाः" इति निर्वचनात्[1]], तस्य 'रसस्य' रसीभवतः स्थायिभावस्य रत्यादेः[2] ["रतिर्हासश्च क्रोधश्च शोकोत्साहभयानि च। जुगुप्साविस्मयशमाः स्थायिभावाः प्रकीर्त्तिताः॥"[3] इत्युक्तत्वात्] 'एकस्य' एव 'अर्थे' स्वादूभावरूपे प्रयोजने[4] 'भूयांसः सञ्चारिणः' व्यभिचारिणः 'भावाः' निर्वेदादयः। विभावादीनामुपलक्षणमेतत्।[5] 'यथा प्रवर्त्तन्ते' [तदुक्तम्—"विभावैरनुभावैश्च सात्त्विकैर्व्यभिचारिभिः (?) आनीयमानः स्वादुत्वं स्थायिभावो रसः स्मृतः[6]॥" इति] 'तथा स्थायिनः' स्थिरस्य क्षान्त्या कालं प्रतीक्षमाणस्य इत्यर्थः 'एकस्य' एव 'नेतुः' विजिगीषोः नायकस्य 'अर्थे' प्रयोजने 'भूयांसः महीभृतः' राजानः 'प्रवर्त्तन्ते' स्वयमेवास्य कार्य्यं साधयन्ति इत्यर्थः। ततः क्षन्तव्यमिति भावः॥ केचित्तु भावपदस्यापि रसपरत्वमाश्रित्य—'यथा सञ्चारिणः' प्रसङ्गात् आगन्तुकाः अन्ये रसाः 'स्थायिनः' स्थिरस्य 'एकस्य' मुख्यस्य 'अर्थे प्रवर्त्तन्ते', यथा अभिनेव कार्य्ये वीरस्य शृङ्गारादयः—इति व्याचक्षते[7]। उपमालङ्कारः॥ ८७॥

NOTES ON MALLI.

1. This is from the exposition—"As the root रस means 'to enjoy', so रसs are those that are enjoyed". 2. Of that one among रति &c. which is the persistent emotion and thus has become the रस। 3. स्थायिभावs are enumerated as रति, हास, क्रोध, शोक, उत्साह, भय, जुगुप्सा, विस्मय, शम। 4. Towards the end of becoming enjoyable. 5. See *Charcha.* 6. That persistent emotion which is rendered pleasurable by विभाव, अनुभाव and व्यभिचारिभाव is known as रस। 7. Some however take भाव too here in the sense of रस and thus construe the verse—'यथा सञ्चारिणः' &c.

Sara—कालं प्रतीक्ष्य उदीयमानस्य राज्ञः इतरे राजानः सहायतां यान्ति।

CHARCHA

1. स्थायिन:—अवश्यं तिष्ठति अनुद्योगेन इति स्था + णिनि कर्त्तरि आवश्यके स्थायी listless, forbearing, तस्य। Qual. नेतु: (Malli.). This is a very unusual seuse. Others take it as *steady*, *persistent*, qualifying रसस्य (See Malli. "केचित्तु &c.")। Malli. rejects this because रस itself implies स्थायित्व as will be seen from "स्थायिभावो रस: स्मृत:" (Malli) ; hence स्थायिन: रसस्य is tautologous. If however instead of "रसस्यैकस्य" we read "भावस्यैकस्य" in the text, the unusual interpretation of Malli. may be dispensed with and the alternative exposition accepted. स्थायिन: will then qualify both नेतु: and भावस्य।

2. अर्थे—प्रयोजने। विषये ७मी। The प्रयोजन is to render the स्थायिभाव (*i. e.*, रस) enjoyable.

3. प्रवर्त्तन्ते—प्र + वृत + लट् अन्ते। वर्त्तते, ववृते वर्त्तिष्यते—वर्त्स्यति अवृतत्—अवर्त्तिष्ट।

4. सञ्चारिण:—सम् + चर + णिनि कर्त्तरि ताच्छील्ये fleeting. विभाव, अनुभाव and सञ्चारिन् go together. Hence by सञ्चारिन् all the three are intended. This is what Malli. means by "विभावादीनाम्—"। विभाव is the *cause* of emotion ; अनुभाव is the *indication* from which the presence of the emotion is inferred. Thus, to illustrate from the Mahabharata, the presence of दु:शासन excites anger (क्रोध) in भीम—is the विभाव of क्रोध in भीम। Bhima's wide nostrils, fiery eyes, deep breathing &c. are the अनुभाव of this क्रोध। The अनुनय of द्रोण and भीष्म, reminding of the pitiable state of the old king धृतराष्ट्र, momentarily tends to excite pity in भीम and acts as a damper to the urgings of his क्रोध। They bring in a fleeting emotion—a व्यभिचारिभाव or सञ्चारिभाव that only emphasises the क्रोध which attains स्थायिभाव and is well on its way to acquire स्वादुत्व and to present the full manifestation of रौद्ररस। The सात्त्विकै: in Malli's quotation is suspicious. It may however be explained as सत्त्वगुणोद्रेकात् आनन्ददायकै: qualifying विभावै:, अनुभावै: and व्यभिचारिभि: (*i. e.*, सञ्चारिभि:)।

5. रसस्य—रस (अदन्त चुरादि) + णिच् + अच् कर्मणि रसः a steady emotion स्थायिभावः । तस्य । Malli's रसीभवतः &c. mean—a स्थायिभाव which is attaining permanency. Compare the list of स्थायिभावs with the usual list of रसs, thus :—रति (शृङ्गार), हास (हास्य). क्रोध (रौद्र), शोक (करुण), उत्साह (वीर), भय (भयानक), जुगुप्सा (वीभत्स), विस्मय (अद्भुत), शम (शान्ति) ।

6. एकस्य—एक is मुख्य leading, *i. e.*, स्थायिन् । This is perhaps another reason why Malli. takes स्थायिनः with नेतुः only. The purpose of स्थायिनः as qualifying रसस्य is served by एकस्य ।

7. भूयांसः—अतिशयेन बहवः इति बहु + ईयसुन् several.

8. नेतुः—नी + तृच् साधुकारिणि कर्त्तरि नेता a good leader. तस्य ।

9. महीभृतः—महीं बिभर्ति इति मही + भृ + क्विप् कर्त्तरि ।

10. *Voice*—भूयोभिः सञ्चारिभिः भावैः...प्रवृत्यते...महीभृद्भिः (प्रवृत्यते) ।

88. Success comes to the wide awake king aware of the right use of expedients.

तन्त्रावापविदा योगैर्मण्डलान्यधितिष्ठता ।
सुनिग्रहा नरेन्द्रेण फणीन्द्रा इव शत्रवः ॥ ८८ ॥

Prak.—नरेन्द्रेण शत्रवः सुनिग्रहाः [A king can easily keep his enemies in check]. How so ?—तन्त्रावापविदा नरेन्द्रेण सुनिग्रहाः [Not all kings, but only those who are wide awake to what happens in the dominions of themselves and their enemies]. But who again can do that ?—योगैः मण्डलानि अधितिष्ठता नरेन्द्रेण [Such kings as, by proper application of the four expedients, control the territories of their own as well as of other kings]. How is that like ?—नरेन्द्रेण फणीन्द्रा इव [This is like a snake-charmer keeping mighty snakes in check by herbs and magic circles]. 88.

Prose—तन्त्रावापविदा योगैः मण्डलानि अधितिष्ठता नरेन्द्रेण शत्रवः फणीन्द्रा इव सुनिग्रहाः । ८८ ।

Eng.—Enemies like mighty snakes are easily taken by the king (*Also*—by the snake-charmer) that knows his own kingdom and that of his enemies (*Also*—knows the application of texts and herbs) and controls the kingdoms of kings by expedients (*Also*—occupies magic circles by meditation). 88.

Beng.—বিষবৈদ্য যেমন মন্ত্রৌষধাদি দ্বারা মহাসর্পগণকে বশীভূত করে সেইরূপ রাজাও স্বপররাজ্যের বৃত্তান্ত অবগত হইয়া ও সামাদি উপায়ে তত্তদ্রাজ্য আয়ত্ত করিয়া শত্রুগণকে দমন করিতে পারেন। ৮৮।

Expl.—If the king keeps himself informed of the affairs of his own kingdom and that of the other kings, and if by the proper application of the four expedients he can control those kingdoms, he can easily get the better of his enemies (Malli.). *Or*—The king who has a correct knowledge of the affairs of his own kingdom and of those of the other kings, can by properly applying the four expedients, bring the dominions of his enemies under control and thus restrain the enemies. 88.

Malli.—चान्तिपचे एव गुणान्तरमाह तन्त्रेति। 'तन्त्रावापौ' स्वपरराष्ट्रचिन्तनम्। अन्यत्र 'तन्त्रावापं' शास्त्रौषधप्रयोगञ्च (? 'तन्त्रावापः' शास्त्रौषधप्रयोगः। तौ तञ्च) वेत्ति यस्तेन 'तन्त्रावापविदा' ["तन्त्रः स्वराष्ट्रचिन्तायामावापः परचिन्तने। शास्त्रौषधान्तमुख्येषु तन्त्रम्—" इति वैजयन्ती] 'योगैः' सामाद्युपायैः ; अन्यत्र दैवताध्यानैश्च ["योगः संहननोपायध्यानसङ्गतियुक्तिषु" इत्यमरः] 'मण्डलानि' स्वपरराष्ट्राणि। माहेन्द्रादिदैवतायतनानि च 'अधितिष्ठता' अतिक्रमता (?) 'नरेन्द्रेण' राज्ञा विषवैद्येन च ["नरेन्द्रो वार्त्तिके राज्ञि विषवैद्ये च कथ्यते" इति विश्वः] 'शत्रवः फणीन्द्रा इव सुनिग्रहाः' सुखेन निग्राह्याः। एवञ्च प्रकृताप्रकृतविषयः श्लेषः। उपमैव इति केचित्[1] ॥ ८८ ॥

NOTE ON MALLI

1. Thus explained there is श्लेष of which the subject is what is relevant and what is foreign. Others call it उपमा।

Sara—शत्रोरात्मनश्च प्रकृतिषु बलाबलं विजानता सुखेन मण्डलमधिक्रियते ।

CHARCHA

1. तन्त्र &c.—तन्त्र is स्वराष्ट्रचिन्ता care of one's own kingdom. आ + वप् + घञ् भावे आवापः scrutiny about the enemies' kingdom. तन्त्रश्च आवापश्च तन्त्रावापौ, द्वन्द्व । तौ वेत्ति इति तन्त्रावाप + विद + क्विप् कर्त्तरि, उपपदतत्—(नरेन्द्र = राजा) । *Or*—तन्त्र is शाम्बौषध (?) charms and herbs. आवाप application. तन्त्राणाम् आवापः तन्त्रावापः, ६तत्— । तं वेत्ति &c. (नरेन्द्र = विषवैद्य) । तेन । Qual. नरेन्द्रेण ।

2. योगैः—युज्यते एभिः अर्थेन इति युज् + घञ् करणे योगाः expedients (नरेन्द्र = राजा) । Also युज् + घञ् भावे योग meditation (नरेन्द्र = विषवैद्य) । तैः । ३या करणे ।

3. मण्डलानि—मण्डल is देश country (नरेन्द्र = राजा) । "स्यान्मण्डलं द्वादशराजके च देशे च बिम्बे च कदम्बके च" इति विश्वः । तानि । Also मण्डल means circle—magic-circle (नरेन्द्र = विषवैद्य) ।

4. अधितिष्ठता—अधि + स्था + शतृ कर्त्तरि अधितिष्ठत् occupying, तेन । Malli. has अतिक्रमता which is not clear.

5. सुनिग्रहाः—सु + नि + ग्रह + खल् कर्मणि easily caught. उपपदतत्— । Applies both to शत्रवः and फणीन्द्राः ।

6. नरेन्द्रेण—नराणाम् इन्द्रः लक्षणया राजा नरेन्द्रः, ६तत्— । तेन । नरेन्द्र means राजा also a snake-charmer. अनुक्ते कर्त्तरि ३या । कर्त्ता of the क्रिया in सुनिग्रहाः । We do not get षष्ठी because the rule "न लोकाव्ययनिष्ठाखलर्थतृनाम्" bars the षष्ठी in connection with a खलर्थकृत् ।

7. फणीन्द्राः—फण is भोग hood. फणः अस्ति एषाम् इति फण + इनि मत्वर्थे फणिनः snakes. तेषाम् इन्द्राः फणीन्द्राः, ६तत्— ।

8. शत्रवः—नरेन्द्रेण शत्रवः सुनिग्रहाः refers to the king, and नरेन्द्रेण फणीन्द्राः सुनिग्रहाः refers to the snake-charmer. The epithets may be taken both ways by means of श्लेष (See notes above).

9. *Voice*—...... शत्रुभिः फणीन्द्रैः सुनिग्रहैः (भूयते) ।

10. *Remark*—The verse may also be construed तन्त्रावापविदा अतएव योगैर्मण्डलान्यधितिष्ठता नरेन्द्रेण &c. when नरेन्द्र is राजा ।

89. Enterprise based upon counsel brings on prestige.

करप्रचेयामुत्तुङ्गः प्रभुशक्तिं प्रथीयसीम् ।
प्रज्ञाबलबृहन्मूलः फलत्युत्साहपादपः ॥ ८८ ॥

Prak.—उत्साहपादपः प्रभुशक्तिं फलति [The king's enterprise is a tree that bears the might of resources for fruit]. What size of fruits ?—प्रथीयसीं प्रभुशक्तिम् [O it is a very big fruit—this might of resources]. Is the tree capable of bearing its weight ?—उत्तुङ्गः प्रज्ञाबलबृहन्मूलः उत्साहपादपः [It is a tall tree, this tree of enterprise; and its root is stout, being no other than the strength of counsel]. If the tree is tall and its root stout, no one can reach and enjoy the fruit, which is then useless—प्रथीयसीं करप्रचेयां प्रभुशक्तिम् [Not at all ; the fruit is easily accessible without climbing up the tree. For it is a very big fruit that by its weight bends the tree down low enough to bring itself within reach]. 89.

Prose—उत्तुङ्गः प्रज्ञाबलबृहन्मूलः उत्साहपादपः करप्रचेयां प्रथीयसीं प्रभुशक्तिं फलति । ८९ ।

Eng.—The tall tree of energy, with the strength of counsel for a stout [main—Malli.] root, bears the mighty fruit of forces and funds that can be reached with the hands. 89.

Beng.—রাজার উৎসাহশক্তি একটী বৃক্ষবিশেষ, মন্ত্রশক্তি ইহার বৃহৎ মূল, প্রভুশক্তি ইহার ফল। ইহার ফল এত বড় যে উহা আপনার ভরে নীচে ঝুলিয়া পড়িয়াছে ও রাজা অনায়াসে হাতে করিয়া পাড়িয়া ভোগ করিতেছেন। ৮৯।

Expl.—With kings, enterprise properly directed by judicious counsel results in power which the king can easily direct to whatever end he pleases. Also see *Prak.* and *Eng.* above.

Malli.—"प्रज्ञोत्साहावतः स्वामी" इत्यत्रैव तावेव प्रभुशक्तेर्मूलमित्युक्तम् ।

तदेव व्यनक्ति करेति[1]। 'उत्तुङ्गो' महोन्नतः 'प्रज्ञाबलं' मन्त्रशक्तिरेव 'बृहत्' प्रधानं 'मूलं' यस्य सः 'उत्साहः' एव 'पादपः करेण' बलिना 'प्रचेयां' वर्धनीयां हस्तग्राह्याञ्च ["बलिहस्तांशवः कराः" इत्यमरः] 'प्रथीयसीं' पृथुतराम् ["र ऋतो हलादेर्लघोः" इति रेफादेशः[2]] 'प्रभुशक्तिं' तेजोविशेषम् ["स प्रतापः प्रभावश्च यत्तेजः कोषदण्डजम्" इत्यमरः] 'फलति' प्रसूते इत्यर्थः [फल निष्पत्तौ]। मन्त्रपूर्वक एव उत्साहः फलति। विपरीतस्तु छिन्नमूलो वृक्ष इव शुष्यति इति भावः। रूपकालङ्कारः ॥ ८९ ॥

NOTES ON MALLI

1. In the verse "प्रज्ञोत्साहौ—" (sl. 76) those very two have been said to be basis of प्रभुशक्ति। This is what is said again by कर &c. 2. See *Charcha*.

Sara—See Malli. "मन्त्रपूर्वक"।

CHARCHA

1. कर &c.—Malli. sees double meaning here. कर tribute; *also* hand. प्र+चि+यत् कर्मणि प्रचेय to be hoarded; *also* to be plucked. करेण प्रचेया करप्रचेया, ३तत्—। To be increased with tributes; *also* to be plucked with the hand (*i. e.*, within reach). The first meaning—to be increased with tributes—is not quite intelligible. प्रभुशक्ति, which is much the same as *prestige*, may exact tribute from the particular king, but the tribute can hardly be said to increase it. Besides, it is here represented as a *fruit of a certain tree*, and it seems absurd to say that tributes can increase it. The second exposition is therefore to be preferred. See below under उत्साहपादपः।

2. प्रभुशक्तिम्—प्र+भू+डु कर्त्तरि प्रभुः lord. तस्य शक्तिः प्रभुशक्तिः the power of the lord, *i. e.*, प्रभाव, ६तत्—। ताम्।

3. प्रथीयसीम्—पृथु big. अतिशयेन पृथ्वी इति पृथु+ईयसुन्+ङीप् स्त्रियाम् प्रथीयसी very big. ताम्। Here पृ becomes प्र। The rule "र ऋतो—"

means—Light ऋ preceded by a हल् becomes र when इष्ठन्, इमनिच or ईयसुन् follows. The fruit is *very* big, so it comes down within reach by its own weight and becomes करप्रचेय।

4. प्रज्ञा &c.—प्रज्ञा counsel मन्त्र। प्रज्ञाया बलम्, ६तत्—। बृहत् मूलम्, कर्मधा—। प्रज्ञाबलं बृहन्मूलम् अस्य, बहु—। *Or* प्रज्ञाबलं बृहत् मूलमस्य, विपद बहु—। Malli. takes बृहत् as प्रधान the principal, the main. This implies that there are other roots also. But sl. 76 on which Malli. bases his interpretation does not recognise any other root. "तौ हि मूलम्" is the text there. Malli. too says here "ताविव" thus excluding other roots. We therefore prefer to explain बृहत् as big, *i. e.*, stout.

5. फलति—फल is निष्पत्तौ as Malli. remarks. Now निष्पत्ति may mean निष्पन्नताभाव, then फल is अकर्मक as in "शतधास्य फलेन्मूर्द्धा"। निष्पत्ति may also mean निष्पन्नकरण the root is then सकर्मक as here. Also compare "फलन्ति न पथ्यानि विषद्रुमाः" &c.

6. उत्साह &c.—उद्+सह+घञ् भावे उत्साह enterprise, energy. पादैः पिबति इति पाद+पा+क कर्त्तरि पादपः tree. उत्साहरूपः पादपः, कर्मधा—like शाकपार्थिव। The रूपक here contemplates अभेद between उत्साह and पादप। उत्साह is not thought of as उत्साह but as पादप। Hence the epithets must be explained as applying to पादप only not to पादप and उत्साह both.

7. *Voice*—उत्तुङ्गेन......मूलेन......पादपेन करप्रचेया प्रथीयसी प्रभुशक्तिः फल्यते।

90. The ambitious king is served by the rest.

अनल्पत्वात् प्रधानत्वाद्वंशस्येवेतरे स्वराः।
विजिगीषोर्नृपतयः प्रयान्ति परिवारताम् ॥ ९० ॥

Prak.—नृपतयः विजिगीषोः परिवारतां प्रयान्ति [Of the ambitious, the other kings become like servants]. Why so ?—विजिगीषोः अनल्पत्वात् [Because necessarily the ambitious king is not inferior to the rest in forces, funds &c.]. That is no reason why

the others should serve him like menials—विजिगीषोः प्रधानत्वात् [Because, besides being intrinsically powerful, the ambitious king is well acquainted with the affairs of all the rest, and owing to the power acquired from this knowledge, he naturally leads]. What is that like ?—इतरे स्वराः वंशस्य इव [This is like all other notes following the notes of the flute in a concert]. 90.

Prose—अनल्पत्वात् प्रधानत्वात् वंशस्य इतरे स्वराः इव विजिगीषोः नृपतयः परिवारतां प्रयान्ति। ९०।

Eng.—Other kings play the part of the retinue of the ambitious king owing to his fulness (non-inferiority) and pre-eminence (*Also*—lead) just as other musical instruments do of the flute. 90.

Beng.—ভূতিকাম রাজা প্রভাবে অপর রাজগণ অপেক্ষা ন্যূন নহেন, অথচ স্বপর রাজ্যের তাবৎ বৃত্তান্ত জানিতে পারিয়া তিনিই প্রধান হইয়াছেন; তাই যেমন অন্য বাদ্যের স্বর বংশীস্বরের অনুসরণ করে, সেইরূপ অন্য রাজগণ পরিবারবর্গের ন্যায় তাঁহার অনুসরণ করিয়া থাকে। ৯০।

Expl.—See *Prak.* and *Eng.* above.

Malli.—विमृष्य (? श्य) कारिणस्तु विश्वमपि विधेयं स्यात् इति त्रयेणाह अनल्पत्वादिति[1]। 'अनल्पत्वात्' प्रज्ञोत्साहाधिकत्वात् अतएव 'प्रधानत्वात्' मण्डलाभिज्ञत्वात्। अन्यत्र 'अनल्पत्वात्' उच्चैस्तरत्वात्[2] 'प्रधानत्वात्' नायकस्वरत्वाच्च[3]। 'वंशस्य' वंशवाद्यस्वरस्य 'इतरे स्वराः' वीणागानादिशब्दाः 'इव'। अथवा आश्रयत्वात् वंश इव वंशस्तत्कालविहितः (?) स्वरः उच्यते[4]। तस्य स्वरस्य 'इतरे' षड्जादयः। 'विजिगीषोः नृपतयः' अन्ये मण्डलपरिवर्त्तिनो राजानः 'परिवारतां' पोष्यतां 'प्रयान्ति' तत्कार्य्यमेव साधयन्ति इत्यर्थः। तस्माद्विमृष्य (? श्य) कर्त्तव्यमित्यर्थः॥ ९०॥

NOTES ON MALLI

1. By the three verses अनल्पत्वात् &c. he says that the whole world obeys the king that acts with due deliberation. 2. Being

of a higher pitch. 3. Being the leading note. 4. *Or* वंश is here the note sounded at the time, because it is the source of that note.

Sara—See Malli. "विभ्रश्यकारिणो...स्यात्" and "तस्मात्...कर्त्तव्यम्।"

CHARCHA

1. अनल्पत्वात्—अल्प inferior. न अल्पः अनल्पः not inferior. नञ् तत्—। This is made to mean "than whom none superior exists." Comp. अनल्पमति for महामति in "तदनल्पमतेर्वचनं स्मरत"—(*Bhashya*) as used for पाणिनि। तस्य भावः अनल्पत्वम् great superiority. तस्मात्। हेतौ ५मी।

2. प्रधानत्वात्—प्रधान leader (neut. sing.). तस्य भावः प्रधानत्वम्। तस्मात्। हेतौ ५मी।

3. वंशस्य—वंश is वंशी flute ; here *note* of the flute. तस्य।

4. स्वराः—स्वरयन्ति इति स्वर + णिच् + अच् कर्त्तरि स्वराः notes. वंशस्वर leads in a concert. Comp. "गाता यं यं स्वरं गच्छेत् तं तं वंशेन तानयेत्"।

5. विजिगीषोः—वि + जि + सन् + उ कर्त्तरि विजिगीषु ambitious.

6. नृपतयः—नृणां पतयः, ६तत्—। The other kings that are included in the circle of 12 kings enumerated in the *Malli.* on sl. 81.

7. प्रयान्ति—प्र + या + लट् अन्ति undergo.

8. परिवारताम्—परितो व्रियते एभिः इति परि + वृ + घञ् करणे परिवाराः or परीवाराः attendants. परिवाराणां भावः इति परिवार + तल् स्त्रियाम् परिवारता। ताम्।

9. *Voice*—...इतरैः स्वरैः...परिवारता प्रयायते।

91. Other kings work for the leader who appropriates the result.

अप्यनारभमाणस्य विभोरुत्पादिताः परैः।
व्रजन्ति गुणतामर्थाः शब्दा इव विहायसः ॥ ९१ ॥

Prak.—अर्थाः विभोः गुणतां व्रजन्ति [Results are attributed to the

master]. That is natural—अनारभमाणस्य अपि विभोः [This happens even when the Master does not work]. How then are the results produced ?—परैः उत्पादिताः अर्थाः [That is the beauty of it. The results are attained by others, but they are attributed to the Master]. Can you cite a parallel ?—शब्दा इव विहायसः [Take the case of sound. There are thousands of agents producing sound, but these agents are all ignored and sound is attributed to ether which does not move an inch to make the sound]. 91.

Prose—अनारभमाणस्य अपि विभोः परैः उत्पादिताः अर्थाः विहायसः शब्दा इव गुणतां व्रजन्ति। ९१ !

Eng.—Of the Master (*Also*—Of the all pervading), though not exerting, ends achieved by others take the character of attributives (*i. e.*, are attributed to the Master) as sounds do of ether. 91.

Beng.—যিনি শক্তিমান্ তিনি নিশ্চেষ্ট বসিয়া থাকিলেও পরের করা কাজ তাঁহাতে অরোপিত হয়। আকাশের চেষ্টা নাই তথাপি যখন যে শব্দ হইতেছে তাহা আকাশে অরোপিত হইতেছে। ৯১।

Expl.—Even when the Master does not work and ends are achieved by servants, people see the Master's agency in them. Also see *Prak*. and *Eng*. above.

Malli.—अपीति। किञ्च 'अनारभमाणस्य' स्वयम् अकिञ्चित्कुर्वाणस्य 'अपि विभोः' प्रभोः। व्यापकस्य च। 'परैः' अन्यैर्नृपतिभिः। शङ्खभेर्यादिभिश्च[1]। 'उत्पादिताः' सम्पादिताः। जनिताश्च। 'अर्थाः' प्रयोजनानि 'विहायसः' आकाशस्य 'शब्दा इव गुणतां' विशेषणतां कारणत्वात् गुणत्वं[2] 'व्रजन्ति'। शक्तो हि राजा स्वयमुदासीन एव आकाशवत् स्वमहिम्नैव कार्य्यदेशं व्याप्नुवन् शब्दानिव सर्वार्थानपि स्वकीयतां नयति इत्यर्थः ["गुणस्त्वावृत्तिशब्दादिज्येन्द्रियामुख्यतन्तुषु" इति वैजयन्ती]॥ ९१ ॥

NOTES ON MALLI

1. नृपतिभिः and शङ्खभेर्य्यादिभिः are elucidations of अन्यैः। See *Charcha.* 2. 'कारणत्वात्' विभुर्वा विहायो वा स्वयमेव कारणम् इति हेतोः 'गुणत्वं' विभोर्वा विहायसो धर्मत्वम्।

Sara—See Malli. "शङ्खोहि—नयति"।

CHARCHA

1. अनारभमाणस्य—आ + रभ + शानच् कर्त्तरि आरभमाणः exerting. न आरभमाणः नञ्तत्—। तस्य।

2. विभोः—विभवति इति वि+भू+डु कर्त्तरि विभुः master. तस्य। Refers to the king who has become the नेता leader. In the case of विहायस्, विभु is व्यापक all pervading (Malli.). But विभु is the counter part of विहायस्; it is better not to have a double meaning in it.

3. उत्पादिताः—उद्+पद+णिच्+क्त कर्मणि उत्पादित *achieved* (विभु) also *generated* (विहायस्)।

4. परैः—आत्मव्यतिरिक्तैः, *i. e.*, by other kings who are now the परिवार of नेता (विभु), also by शङ्ख, भेरी &c. (विहायस्)।

5. व्रजन्ति—व्रज+लट् अन्ति undergo. व्रजति, वव्राज, व्रजिष्यति, अव्राजीत्।

6. गुणताम्—गुण is attributive (विभु), also धर्म (विहायस्)। Comp. "शब्दगुणः आकाशः"। तस्य भावः गुणता। ताम्। गुणतां व्रजन्ति assume the character of an attributive, *i. e.*, are attributed.

7. विहायसः—विजहाति भुवम् इति वि+हा+असुन् कर्त्तरि युगागमः विहायस् sky, ether. तस्य।

8. *Voice*—...उत्पादितैः अर्थैः...शब्दैः इव गुणता व्रज्यते।

92. Among kings the leader is like the central gem in a necklace.

यातव्यपार्ष्णिग्राहादिमालायामधिकद्युतिः।
एकार्थतन्तुप्रोतायां नायको नायकायते॥ ९२॥

Prak.—नायकः नायकायते [The leader appears like the central

gem]. Where does he so appear ?—यातव्यपार्ष्णिग्राहादिमालायाम् [He appears like the central gem in a necklace in which the king warred upon, the king that attacks in the rear, and the others are the gems]. But how are these strung together ?—एकार्थतन्तु-प्रोतायां मालायाम् [The object of all these kings is to become the leader ; this common object is the string that binds these gems of kings together into a necklace]. Why is the leader the central gem ?—अधिकद्युतिः नायकः [Because he must presumably be of greater power than the rest, otherwise his ambition is ridiculous]. 92.

Prose—एकार्थतन्तुप्रोतायां यातव्यपार्ष्णिग्राहादिमालायाम् अधिकद्युतिः नायकः नायकायते । ९२ ।

Eng.—In the necklace made of the king to be warred upon, the enemy in the rear, and such like, strung on the thread of a common aim, the leader, outshining the rest, appears as the central gem. 92.

Beng.—অরি, পার্ষ্ণিগ্রাহ প্রভৃতি দ্বাদশ রাজমণ্ডল যেন এক একটী মণি। সকলের উপরে থাকিব এ অভিলাষ ইহাদের সকলেরই আছে। সেই সামান্য অভিলাষরূপ সূত্রে ইহারা মালার আকারে গ্রথিত রহিয়াছেন। ইহাঁদের মধ্যে যখন যিনি তেজে সকলকে অতিক্রম করিয়া নায়করূপে উপস্থিত হইবেন তিনিই মধ্যমণি। ৯২।

Expl.—The twelve in the well-known circle of kings are like so many gems. All wish to transcend the rest ; this common wish is what strings them up together like a necklace. Whoever attains the position of the leader at any time, becomes, for the time, the central gem of this necklace.

Malli.—यातव्येति । किञ्च 'एकार्थः' एकप्रयोजनं स एव 'तन्तुः' सूत्रं तत्र 'प्रोतायाम्' एकाभीष्टाभिलाषिण्यामित्यर्थः, [प्रपूर्वात् वेञः कर्मणि क्तः । "वचिस्वपि—" इत्यादिना सम्प्रसारणम्] 'यातव्यः' अभिषेणयितव्यः अरिः । पार्ष्णि

गृह्णातीति 'पार्ष्णिग्राह:' पृष्ठानुधावी ["कर्मण्यण्"] तौ 'आदी' येषां ते पूर्वोक्ताः पङ्क्तिशः स्थिताः। ते एव 'माला' रत्नमालिका। तस्याम् 'अधिकद्युतिः' महातेजाः 'नायकः' शक्तिसम्पन्नो जिगीषुः 'नायकायते' मध्यमणिरिव आचरति स्वयमेव सर्वोत्कर्षेण वर्त्तते इत्यर्थः। तस्माद्विमृष्य (? श्य) कर्त्तव्यमिति भावः। "नायको नेतरि श्रेष्ठे हारमध्यमणावपि" इति विश्वः। "उपमानादाचारे" इति क्यङ्। "अकृत्सार्वधातुक—" इति दीर्घः[1] ॥ 'नायकायते' इत्युपमा, अन्यथा अनुशासन-विरोधात्। 'एकार्थतन्तु' इत्यत्र तु रूपकम्, अधिष्ठानतिरोधानेन आरोप्यमाण-तन्तुत्वस्यैव उद्भटत्वात् (? उत्कटत्वात्) प्रोतत्वसिद्धेः तदेव युक्तम्। तद्बलात् 'पार्ष्णिग्राहादिमालायाम्' इत्यत्रापि रूपकमेव। तदनुप्राणिता च इयमुपमा इत्यङ्गाङ्गिभावेन तयोः सङ्करः[2]] ९२ ॥

NOTES ON MALLI

1. The affix is क्यङ् by "उपमाना—" (*Char.*). The long vowel is substituted by "अकृत्—" (*Char.*). 2. नायकायते is an instance of उपमा, otherwise the rule is violated (*Char.*); but in एकार्थतन्तु there is रूपक, because the अधिष्ठान (motive—अर्थ) being hidden, the तन्तुत्व which is attributed is indeed prominent, therefore the प्रोतत्व becomes possible, and रूपक alone is reasonable. On the strength of this, in 'पार्ष्णि—' we also have a रूपक। Enlivened by the रूपक is this उपमा, hence it is a सङ्कर of the two as of अङ्ग and अङ्गिन्।

Sara—इष्टा खलु नायकता अविवेकात् मा नश्यतु, तस्मात् विमृश्य कर्त्तव्यम्।

CHARCHA

1. यातव्य &c.—यातव्य to be marched against. Malli's अभिषेणयितव्य means सेनया अभिगन्तव्यः। पार्ष्णि sides, back पृष्ठ। पार्ष्णिं गृह्णाति इति पार्ष्णि + ग्रह + अण् कर्त्तरि पार्ष्णिग्राह an enemy in the rear, उपपदतत्—(see Malli. on sl. 81). यातव्यश्च पार्ष्णिग्राहश्च यातव्यपार्ष्णिग्राहौ, द्वन्द्व। तौ आदी एषाम् यातव्यपार्ष्णिग्राहादयः, बहु—। ते एव (तद्रूपा) माला, कर्मधा—like शाकपार्थिव (रूपककर्मधा—) ; or तेषां माला, ६तत्—। तस्याम्। अधिं ७मी।

2. अधिकद्युतिः—अधिका द्युतिः अस्य, बहु—। This may mean *Of great glory* (Malli.), or Of glory greater than that of the rest. Qual. नायकः।

3. एकार्थ &c.—प्र + वेञ् to weave + क्त कर्मणि प्रोत strung. एक same. अर्थ object, तन्तु string. एकः अर्थः एकार्थः, कर्मधा—। स एव (तद्रूपः) तन्तुः, बहु—। तत्र प्रोता, सुप्सुपा ; or तेन प्रोता, ३तत्—। तस्याम्। The rule for प्रोत, "वचिस्वपि—", means that the roots वच and स्वप and roots of the यजादि class change their य into इ and व into उ when an affix that drops क follows. वेञ् is of the यजादि class. The steps are प्र + वेञ + क्त = प्र + वे + त = प्र + उए + त = प्र + उ (by पूर्वरूप) + त = प्रोत।

4. नायकः—नी + ण्वुल् कर्त्तरि नायक leader. It does not refer to any particular king, but to whoever is नायक at the time.

5. नायकायते—Here नायक means मध्यमणि। नायक इव आचरति इति नायक + क्यङ् + लट् ते = नायक + य + ते = नायकायते acts like the central gem. The rules are—(i) "कर्त्तुः क्यङ् सलोपश्च—" क्यङ् is affixed when the उपमान is the कर्त्ता and आचरण (आचार behaviour) is implied. The rule "उपमानादाचारे" is quoted through oversight. It is strange this oversight is seen in Malli's other works also as we had occasion to notice elsewhere. The latter rule has कर्म for उपमान and attaches क्यच्। Thus नायक इव आचरति नायकायते by the former, but नायकमिव आचरति नायकीयति by the latter. Next नायक becomes नायका by "अकृत्सार्वधातुकयोर्दीर्घः"—The final vowel is lengthened when य, in an affix that has dropped क or ङ, follows, but not when it is a कृत् or a सार्वधातुक। नायकाय is here a नामधातु।

6. *Voice*—...अधिकद्युतिना नायकेन नायकायते।

93. *The six expedients have to be adopted with caution.*

षाड्गुण्यमुपयुञ्जीत शक्त्यपेक्षो रसायनम्।
भवन्त्यस्यैवमङ्गानि स्थास्नूनि बलवन्ति च ॥ ९३ ॥

Prak.—षाड्गुण्यं रसायनम् उपयुञ्जीत [The king should use the

tonic known as the six expedients]. What are the directions for use ?—शक्त्यपेक्षः सन् उपयुञ्जीत [Use as much at a time as the strength permits]. What is the good ?—एवम् अस्य अङ्गानि स्थास्नूनि बलवन्ति च भवन्ति [Only thus do the seven limbs of the king wax strong and last a long time. If taken beyond one's strength, disaster is bound to follow]. 93.

Prose—शक्त्यपेक्षः (सन्) षाड्गुण्यं रसायनम् उपयुञ्जीत। एवम् अस्य अङ्गानि स्थास्नूनि बलवन्ति च भवन्ति। ९३।

Eng.—The restorative of the six expedients should be employed suiting one's strength. Thus do one's members become strong and enduring. 93.

Beng.—রাজার পক্ষে সন্ধি বিগ্রহ প্রভৃতি ছয় গুণ একটী একটী রসায়ন। এই রসায়ন নিজের বল বুঝিয়া ব্যবহার করিবে। তাহা হইলেই অঙ্গ গুলি দৃঢ় ও স্থায়ী হইবে। ৯৩।

Expl.—Balarama is advocating विग्रह without making a comparative estimate of his own and the enemy's strength. This will end in disaster. Also see *Prak.* and *Eng.* 93.

Malli.—अथ विमृष्य (? श्य) करणप्रकारमाह षाड्गुण्यमिति [1]। शक्तिं प्रभावादित्रयं बलञ्च[2] अपेक्षते इति 'शक्त्यपेक्षः' सन् [पचाद्यच्। "शक्तिर्बले प्रभावादौ" इति विश्वः]। षड् गुणा एव 'षाड्गुण्यं' सन्धिविग्रहादिषट्कम् [चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ् प्रत्ययः]। तदेव 'रसायनम्' औषधविशेषम् 'उपयुञ्जीत' सेवेत ["रसायनं विडङ्गेऽपि जराव्याधिजिदौषधे" इति विश्वः]। 'एवं' सति 'अस्य' प्रयोक्तुः 'अङ्गानि' स्वाम्यादीनि गात्राणि च[3] 'स्थास्नूनि' स्थिराणि कालान्तरक्षमाणि इत्यर्थः ["ग्लाजिस्थश्च ग्स्नुः"] 'बलवन्ति च' परपीड़ाक्षमाणि च 'भवन्ति'। श्लिष्टपरम्परितरूपकम्[4] ॥ ९३ ॥

NOTES ON MALLI

1. By षाड्गुण्य &c. He explains the way how to act thoughtfully. 2. शक्ति means the three beginning with प्रभाव

(प्रभाव, उत्साह, मन्त्र) ; also बल । 3. अङ्ग is स्वामिन् &c. ("स्वाम्यमात्य-सुहृत्कोषराष्ट्रदुर्गबलानि च") also गात्र body. 4. See *Charcha*.

Sara—आत्मनो रिपोश्च बलाबलं विज्ञाय संध्यादीन् गुणान् प्रयुञ्जीत । सर्वथा रिपोर्बलाबलम् न जानाति बलभद्रो यदयं विग्रहमेवाद्रियते । ९३ ।

CHARCHA

1. षाड्गुण्यम्—षट् गुणाः षड् गुणाः the six expedients, कर्मधा—to obtain a संज्ञा of the six expedients सन्धि, विग्रह, यान, आसन, द्वैध, आश्रय । The rule is "दिक्संख्ये संज्ञायाम्" । षड्गुणा एव इति षड्गुण+ ष्यञ् स्वार्थे षाड्गुण्यम् in the neuter, because "क्वचित् स्वार्थिकाः प्रकृतितो लिङ्गवचनान्यतिवर्त्तन्ते" । Hence both gender and number are changed. Those who do not accept षड्गुण as a संज्ञा of सन्धि &c. may expound as षट् गुणा एव इति षष्+गुण+ष्यञ् षाड्गुण्यम् the six expedients, the द्विगु and तद्धित arising together. The rule is "तद्धितार्थोत्तरपद समाहारे च" । The present is a तद्धितार्थद्विगु—द्विगु for ths sake of a तद्धित (ष्यञ्) । षाड्गुण्य is taken as identical with रसायन ।

2. उपयुञ्जीत—उप+युज+लिङ् ईत should take. विधौ लिङ् । युनक्ति—युङ्क्ते, युयोज—युयुजे, योक्ष्यति—योक्ष्यते, अयुनक्—अयुङ्क्त । Nom. is नायकः of the preceding sloka. उपयोग is application (षाड्गुण्य) also eating (रसायन) ।

3. शक्त्यपेक्षः—शक्तिम् अपेक्षते इति शक्ति+अप+ईक्ष+ण कर्त्तरि having regard to one's strength, उपपदतत्— । Malli's पचाद्यच् seems to be an interpolation. अच् is barred by the Varttika ईक्षिक्षमिभ्याञ्च" which attaches ण to ईक्ष and क्षम with a कर्मोपपद । शक्ति also has a double meaning (see Malli.).

4. रसायनम्—रस a constituent fluid of the body. अयते एति वा अनेन इति अय or इ+ल्युट् करणे अयनम् that by which one reaches, *i. e.*, means. रसानाम् अयनम् means of getting back the lost fluids of the body, ६तत्— । This is a *tonic* medicine.

5. अङ्गानि—For the double sense, see Malli. स्वाम्यादीनि applies to षाड्गुण्य and गात्राणि to रसायन ।

6. स्थास्नुनि—स्था + ग्स्नु कर्त्तरि enduring. तानि। See under भूष्णु, sl. 9. Enduring applies to both meanings of अङ्ग।

7. बलवन्ति—बलम् अस्ति प्रशस्तम् एषाम् इति बल + मतुप् प्रशंसायाम् strong. The implication is that otherwise the members of the body politic wither and perish. Balarama is courting the risk. *Strong* applies to both meanings of अङ्ग।

8. *Voice*—शक्त्यपेक्षेण (सता)···उपयुज्यते...अङ्गैः स्थास्नुभिः बलवद्भिः च भूयते।

9. *Remark*—उप + युज् usually means 'to eat'. It is not possible to *eat* षाड्गुण्य। Hence षाड्गुण्य is spoken of as रसायन which is a medicine eaten (taken) by the exhausted to replenish their strength. अङ्ग carries a श्लेष ; it means the departments of state (for नायक) and limbs (for the convalescent that require रसायन)। Hence it is that Malli. remarks श्लिष्टपरम्परितरूपकम्।

94. *Forbear when necessary and exert as strength permits.*

स्थाने शमवतां शक्त्या व्यायामे वृद्धिरङ्गिनाम्।
अयथाबलमारम्भो निदानं क्षयसम्पदः॥ ९४॥

Prak.—स्थाने शमवताम् अङ्गिनां शक्त्या व्यायामे वृद्धिः [If the seven-limbed (kings) observe forbearance at the right moment, and then exert according to their strength, they will prosper]. If not, what then ?—अयथाबलम् आरम्भः क्षयसम्पदः निदानम् [If they exert without reference to their strength, well, they will advance, but towards decay not towards prosperity].

Prose—As in *Prak.*

Eng.—Of the seven-limbed (kings) who observe quietude in the right place, prosperity lies in effort according to strength. Exertion unsuited to strength is the root of the access (advance) of decay. 94.

Beng.—সাধারণ দেহের ন্যায় রাজারও অঙ্গ আছে সেগুলি রাজ্যাঙ্গ।

যে রাজা যথাস্থানে ক্ষমা ও শক্তি অনুসারে তেজ প্রয়োগ করিতে জানেন তাঁহার বৃদ্ধি হয়। শক্তির বাহিরে ভ্রমণ ক্ষয় রোগের আবির্ভাবের মূল।৯৪।

Expl.—See *Prak.* and *Eng.* above.

Malli.—स्थाने इति। किञ्च 'स्थाने' शक्यविषये (? अशक्यविषये) 'शमवतां' क्षमावताम् 'अङ्गिनां' सप्ताङ्गिनां राज्ञां शरीरिणाञ्च[1] 'शक्त्या' प्रभावाद्यनुसारेण बलेन च[2] 'व्यायामे' व्यापारे षाड्गुण्यप्रयोगे गमनादौ च[3] सति इत्यर्थ: 'वृद्धि:' उपचय: राज्यस्य शरीरस्य[4] च इति भाव:। विपक्षे बाधकमाह—'अयथाबलं' शक्त्यतिक्रमेण ["यथाऽसादृश्ये" इत्यव्ययीभावे नञ् समास:] 'आरम्भो' व्यायाम: 'क्षयसम्पद:' अत्यन्तहाने: 'निदानम्' आदिकारणम्। अङ्गानामिति भाव:। तस्मादस्माकम् अकस्माच्चैद्याक्रन्दनम्[5] अश्रेयस्करम् इति भाव: [अत्र विशेष्यस्यापि श्लिष्टत्वात् शब्द-शक्तिमूलो वस्तुना वस्तुध्वनि:। अतो द्वयानाम् अङ्गिनाम् औपम्यञ्च गम्यते इति सङ्क्षेप:[6]] ॥ ९४ ॥

NOTES ON MALLI

1. अङ्गिनाम् means राज्ञाम् also शरीरिणाम्। 2. शक्त्या means according to प्रभाव &c. also according to बल। 3. व्यायामे means in the application of षाड्गुण्य, also is walking &c. 4. उपचय is of राज्य also of शरीर। 5. Hence it is to our disadvantage suddenly (*i. e.*, forthwith, thoughtlessly) to attack the king of Chedi. 6. Here the word expressing the विशेष्य (See *Charcha*) also carries a pun ; hence, through the force of the import of a word we have here a वस्तु (अङ्गिन् as देहिन्) hinted at by another वस्तु (अङ्गिन् as सप्ताङ्गिन्)। Hence comparsion of the two अङ्गिन्s is also guessed. This is the whole thing in brief.

Sara—अशक्तौ क्षमा शक्तौ च तेज: इति हि वृद्धेर्बीजम्। विपरीते च ध्रुवो विनाश:।

CHARCHA

1. स्थाने—स्थान place, *i. e.*, *right* place. शक्यविषये in Malli. is really अशक्यविषये। The text should have been written स्थानेऽशक्य-

विषये and not स्थाने शक्यविषये। अशक्यविषय is a matter where strength will not prevail.

2. शमवताम्—शम is the same as क्षमा here. शमः अस्ति एषाम् इति शम + मतुप् शमवन्तः। तेषाम्। Qual. अङ्गिनाम्। शम is *rest* when अङ्गिन् is देहिन्।

3. शक्त्या—In accordance with strength. शक्त्या व्यायामः is elliptical for शक्त्या परिच्छिद्य व्यायामः (क्रियाप्रधान)। Hence शक्त्या has करणे ३या being करण of the क्रिया in व्यायामः (= व्यायमनम्)। In all cases of प्रकृत्यादि तृतीया the Bhashya explains as above with either a करण तृतीया or a हेतु तृतीया। Thus समेन पथा धावति is समेन धावति, गोत्रेण गार्ग्यः is गोत्रेण ज्ञातः गार्ग्यः &c.

4. व्यायामे—वि + आ + यम + घञ् भावे व्यायाम exertion. तस्मिन्। भावे ७मी। व्यायाम here is तेजःप्रयोग (सप्ताङ्गिन्), also *exercise* (देहिन्)।

5. वृद्धिः—Growth of the seven departments (सप्ताङ्गिन्), also growth of the limbs (देहिन्)।

6. अङ्गिनाम्—अङ्ग is सप्ताङ्ग (for नायक), also अवयव (for देहिन्)। अङ्गानि सन्ति एषाम् अङ्गिनः, बहु—। तेषाम्। Means नायकानाम् also देहिनाम्। Malli. refers to this the pun (श्लेष) in अङ्गिन् when he says विशेष्यस्यापि श्लिष्टत्वात्।

7. अयथा &c.—बलस्य अनतिक्रमः यथाबलम् accordance with strength, अव्ययी—। न यथाबलम्, not suiting the strength, नञ्तत्—। तत् यथा तथा। Qual. the क्रिया in आरम्भः (= आरम्भनम्)।

8. आरम्भ.—आ + रभ + घञ् भावे आरम्भ exertion. Applies to both senses of अङ्गिनाम्।

9. निदानम्—नितरां दीयते अनेन इति नि + दा + ल्युट् करणे निदानम् that which causes it, the cause.

10. क्षयसम्पदाम्—क्षि + अच् भावे क्षयः loss (सप्ताङ्गिन्)। Also *Phthisis* (देहिन्)। सम् + पद् + क्विप् भावे सम्पद् growth, accession. क्षयस्य सम्पत् क्षयसम्पत् accession of decay, ६तत्—। तस्याः।

11. *Voice*—...वृद्ध्या (भूयते)...आरम्भेण...निदानेन (भूयते)।

12. *Remark*—Here warfare is compared to exercise. Un-

due exercise causes serious disorders such as phthisis, nervousness &c. Judicious rest is very necessary to get any benefit out of exercise. So also active measures to be effective demand judicious breaks (स्थाने श्रमः)। The verse implies this उपमा between the warrior and the athlete.

95. *So do not think lightly of Sisupala.*

तदीशितारं चेदीनां भवांस्तमवमंस्त मा ।
निहन्त्यरीनेकपदे य उदात्तः स्वरानिव ॥ ९५ ॥

Prak.—तत् भवान् तं मा अवमंस्त [So don't you despise him]. Whom ?—चेदिनाम् ईशितारम् [The lord of the land of the Chedis]. Why should you think much of him ?—यः अरीन् एकपदे निहन्ति [He promptly kills his enemies]. What is that like ?—उदात्तः स्वरानिव [This is like the Udatta pitch effacing all other pitches in the same word]. 95.

Prose—तत् तं चेदीनाम् ईशितारं भवान् मा अवमंस्त यः उदात्तः स्वरान् इव अरीन् एकपदे निहन्ति । ९५ ।

Eng.—So do you not despise the lord of the Chedis who instantly kills enemies as Udatta does the other *Svaras*. 95.

Beng.—অতএব চেদিরাজকে অবজ্ঞা করিও না। উদাত্ত স্বর যেমন একপদে অন্য স্বরকে বিনাশ করে সেইরূপ তিনিও শত্রুগণকে ক্ষণমাত্রে নাশ করিতে পারেন। ৯৫।

Expl.—See *Eng.* and *Prak.* above.

Malli.—फलितमाह तदिति। 'तत्' तस्मात् अशक्यार्थस्य अकार्य्यत्वात् 'तं चेदीनाम् ईशितारं' शिशुपालं 'भवान् मा अवमंस्त' [मन्यतेः "माङि लुङ्"। अनुदात्तत्वात् न इडागमः]। कुतः ? 'यः' चैद्यः 'उदात्तः स्वरान्' अनुदात्तान् 'इव अरीन् एकपदे' एकस्मिन् पदन्यासे सुप्तिङन्तलक्षणे च 'निहन्ति' हिनस्ति नीचैः

करोति च [अतिशूरत्वात् "अनुदात्तं पदम् एकवर्जम्" इति परिभाषाबलाच्च इति भाव:] ॥ ९५ ॥

Sara—एवं सति अतिबलमभिवघातिनं चेदिराजं प्रति विग्रहे साग्रहो मा भूः।

CHARCHA

1. ईशितारम्—ईश + तृच् कर्त्तरि ईशिता the lord. तम्।

2. चेदीनाम्—See under चैद्यं प्रति Canto I, sl. 75 ; also supra, Sl. 1, अभि चैद्यम् ; चैद्य:, sl. 38, and चेदय:, sl. 63. कर्मणि शेषे षष्ठी।

3. भवान्– भातीति भा + डवतु भवान् (See *ante*). This takes प्रथमपुरुष by "शेषे प्रथम:"।

4. अवमंस्त—अव + मन + लुङ् त do despise. मन्यते, मेने, मंस्यते, अमंस्त। Here लुङ् is due to the rule "माङि लुङ्"—लुङ् is attached in all tenses in connection with the prohibitive particle माङ्। No अट् because of the prohibition "न माङ्योगे"। No इट् because मन is अनुदात्त।

5. निहन्ति—नि + हन + लट् तिप *kills* (चैद्य), also *lowers* (उदात्त)। हन्ति, जघान, हनिष्यति, अवधीत्।

6. अरीन्—कर्मण: कर्मत्वविवक्षायां "जासिनिप्रहण—" इति न षष्ठी (See under "निजौजसोज्जासयितु'" Canto I, sl. 37.

7. एकपदे—पद step (चैद्य), also a सुबन्त or a तिङन्त word (उदात्त)। एकं पदम् एकपदम्, कर्मधा—। A single step (चैद्य), also the same सुबन्त or तिङन्त word (उदात्त)। तस्मिन्। अधि ७मी। In the case of चैद्य we may also say एकपदम् instantly तत्क्षणम्। "स्यात् तत्क्षणे एकपदम्" इति विश्व:। Malli's rule "अनुदात्तं—" means—If a certain vowel is declared as उदात्त or स्वरित in a certain पद, the remaining vowels there all become अनुदात्त।

8. उदात्त:—Higher region of the space from where the letter is pronounced. कण्ठ, तालु &c. are not mere *points* of contact, but *regions* of contact with a definite extent. As such they may be divided into higher, middle and lower.

9. स्वरान्—स्वर is *intonation*. For deriv. of स्वर see स्वर:, sl. 72, and स्वरा:, sl. 90. Also we may say स्वयं राजन्ते इति स्वयम् + राज +

क्विप् कर्त्तरि स्वराः पृषादरादि। Comp. "अचः स्वयं विराजन्ते"। But this is for vowels (अच्) only. For द्वितीया, see under अरीन् above.

10. *Voice*—सः...ईश्विता भवता मा अवमानि येन उदात्तेन स्वराः...मरुद्भिः ...निहन्यन्ते।

96. Sisupala has a backing, though he has lost his friend.

मा वेदि यदसावेको जेतव्यश्चेदिराडिति।
राजयक्ष्मेव रोगाणां समूहः स महीभृताम् ॥ ९६ ॥

Prak.—चेदिराट् जेतव्यः यत् असौ एकः इति मा वेदि [Do not think that Sisupala is alone and therefore easily overcome]. That is a fact—स महीभृतां समूहः [He is backed by a host of other kings]. What is that like ?—राजयक्ष्मा इव रोगाणाम् [Just as Phthisis is of a lot of other diseases].

Prose—असौ चेदिराट् एकः (अतो) जेतव्यः इति मा वेदि। यत् स राजयक्ष्मा रोगाणामिव महीभृतां समूहः। *Or*—चेदिराट् जेतव्यः यत् असौ एकः इति मा वेदि। सः &c. ९६।

Eng.—Be it not thought that the king of Chedi is alone and easily overcome. He is an assemblage of kings as *Phthisis* is of diseases. 96.

Beng.—চেদিরাজ শিশুপাল এখন একা, অতএব সহজেই জয় করিতে পারি এরূপ মনে করিও না। যেমন রাজযক্ষ্মা সকল রোগের আধার, সেইরূপ তাঁহাতে বহু রাজা সমবেত জানিও। ৯৬।

Expl.—It is a mistake to think as Balarama does, that Jarasandha having been killed, Sisupala is now alone and help-less and can be easily subdued. Also see *Eng.* and *Prak.* above. 96.

Malli.—न चायमेकाकी किं नः करिष्यति इति मन्तव्यम् इत्याह मा वेदीति। 'असौ चेदिराट् एकः' एकाकी अतः 'जेतव्यः' सुजयः 'इति मा वेदि' मा ज्ञायि

[वेत्ते: कर्मणि "माङि लुङ्"]। 'यत्' यस्मात् 'स:' चेदिराट् राज्ञ: चन्द्रस्य यक्ष्मा, राजाचासौ यक्ष्मा इति वा 'राजयक्ष्मा' क्षयरोग: 'रोगाणामिव महीभृतां समूह:' समष्टिरूप: [तथाह वाग्भट:—"अनेकरोगानुगतो बहुरोगपुर:सर:। राजयक्ष्मा क्षय: शोषो रोगराडिति च स्मृत:। नक्षत्राणां द्विजानाञ्च राज्ञोऽभूद् यदयं पुरा। यच्च राजा च यक्ष्मा च राजयक्ष्मा ततो मत: ॥" इति[1]]। अतो दुर्जय इति भाव:। एतेन "चिरस्य मित्रव्यसनी सुदमो दमघोषज:" इति निरस्तम्[2] ॥ ९६ ॥

NOTES ON MALLI

1. राजयक्ष्मा is preceded and followed by many diseases. It is also known as क्षय:, शोष:, रोगराट्। It first appeared in the past in the king of the stars and the Brahmanas, so it is called राजयक्ष्मा ; or perhaps because it is the king of diseases (See *Charcha*). 2. This disposes of the argument in "चिरस्य"—(sl. 60)

Sara—मित्रनाशेऽपि नासौ एकाकी बहवो हि राजानस्तस्य सपक्षा:।

CHARCHA

1. वेदि—विद + लुङ् त कर्मणि। वेत्ति, विवेद—विदाञ्चकार, वेत्स्यति, अवेदीत्। For rules see under अवमंस्त, sl. 95.

2. यत्—अव्यय implying हेतु। Construe यत् स समूह: (Malli.). But this involves दूरान्वय। The alternative construction is यत् असौ एक: (See *Prak* above and also *remark* below).

3. जेतव्य:—जि + तव्य कर्मणि easily conquered. The reference is to Balarama's speech ("चिरस्य—", Malli.).

4. चेदिराट्—चेदिषु राजते इति चेदि + राज + क्विप् कर्त्तरि the king of the land of the Chedis, उपपदतत्—।

5. *Remark*—With the alternative Prose as given above we explain—चेदिराट्' शिशुपाल: 'जेतव्य:' सुजय: 'यत्' यस्मात् 'असौ' मित्रनाशात् सम्प्रति 'एक:' एकाकी 'इति मा वेदि' &c.

6. राजयक्ष्मा—राजन् king. The moon is supposed to be the king of Brahmanas. Comp. "तस्मात् सोमो राजा नो ब्राह्मणानाम्", also note the name द्विजराज for the moon. Phthisis first appeared in the moon. Hence राज्ञ: चन्द्रस्य यक्ष्मा &c. Again राजन् may

mean 'great', 'mighty' &c. by लक्षणा। Hence राजा चासौ यक्ष्मा च राजयक्ष्मा Phthisis the mighty.

7. रोगाणाम्—रुजति एभि: इति रुज + घञ् करणे रोगा: diseases. तेषाम्।

8. समूह:—समूह्यन्ते अस्मिन् इति सम् + ऊह + घञ् अधिकरणे समूह: assemblage.

9. महीभृताम्—महीं बिभर्ति इति मही + भृ + क्विप् कर्त्तरि the upholders of the earth. उपपदतत्—। तेषाम्।

10. *Voice*—अमुना चेदिराजा एकेन जेतव्ये न (भूयते ...वेदीत् (भवान्) ...तेन राजयक्ष्मणा—सभूहेन (भूयते)।

97. Bana with his followers will join Sisupala.

सम्पादितफलस्तेन सपक्ष: परभेदन:।
कार्मुकेणेव गुणिना बाण: सन्धानमेष्यति ॥ ९७ ॥

Prak.—बाण: तेन सन्धानम् एष्यति [Bana the redoubtable Asura will unite with him]. Bana does not count much—सपक्ष: परभेदन: बाण: [He has a large following ; besides he himself is a valiant warrior, the terror of his enemies]. Very good, but after all he may not join Sisupala—सम्पादितफल: बाण: [Sisupala had served Bana a good turn, and the Asura has not forgotten it]. What is this like ?—गुणिना कार्मुकेण सम्पादितफल: सपक्ष: परभेदन: बाण इव [This is like an arrow with the tip attached, and feathers furnished, and capable of rending enemies uniting with the bow that is strung]. 97.

Prose—सम्पादितफल: सपक्ष: परभेदन: बाण: गुणिना तेन कार्मुकेण इव सन्धानम् एष्यति। ९७।

Eng.—Bana, the cleaver of enemies with service rendered (Also—fiitted with a tip), with a big backing (Also—furnished with feathers), will effect union (enter into a compact) with him, the gifted (Also—the strung), as witha bow. 97.

Beng.—শিশুপাল গুণবান্, সে পূর্ব্বে বাণের সহায়তা করিয়াছে।

বাণ শত্রুহন্তা, তাহার পক্ষে অনেক লোক। সে শিশুপাল হইতে ফল পাইয়া বাণ যেমন গুণযুক্ত ধনুর সহিত মিলিত হয় সেইরূপ শিশুপালের সহিত মিলিত হইবে। ৯৭।

Expl.—Sisupala will miss Jarasandha it is true, but Bana the redoubtable Asura, will more than make up for his absence. He is a terror to his enemies and has a large following ; besides he gratefully remembers the service rendered by Sisupala in the past and will certainly take up his cause against you. Really you will not have to fight Sisupala alone.

Malli.—अथास्य सर्वराजसमष्टितामेव द्वाभ्यां व्याचष्टे सम्पादितेति[1]। 'सम्पादितं फलं' लाभः बाणाग्रञ्च यस्य सः ["फलं लाभशराग्रयोः" इति शाश्वतः] 'सपक्षः' समुद्वत् कङ्कादिपत्रयुतश्च 'परेषां भेदकः (? भेदनः') शत्रुविदारणः 'बाणः' बाणासुरः शरश्च 'गुणिना' शौर्य्यादिगुणवता अधिज्ये न च 'तेन' चैद्ये न कर्मणि प्रभवति[2] इति 'कार्मुकम्' [कर्मण उकञ्] तेन एव (?) 'सन्धानं, सन्धिम् 'एष्यति' अतो न एकाकी इति भावः [अत्रापि उपमा श्लेषो वा मतभेदात्[3]] ॥ ९७ ॥

NOTES ON MALLI

1. By the two stanzas beginning with सम्पादित he shows how he is an assemblage of all kings. 2. Is competent. 3. Here too we have उपमा or श्लेष owing to difference of opinion.

Sara—प्रथमं तावदस्मद्रिपुर्बाणस्ते न संगंस्यते।

CHARCHA

1. सम्पादित &c.—सम्+पद+णिच्+क्त कर्मणि सम्पादितम् achieved (बाणासुर), also fitted (बाण arrow). फल cause, end (बाण Asura) also the iron-tip (बाण arrow). सम्पादितं फलमस्य सम्पादितफलः with end served (बाण Asura), also fitted with a tip (बाण arrow). Qual. बाणः।

2. तेन—सहार्थे ३या। Construe तेन सह सन्धानमेष्यति।

3. सपक्ष:—पक्ष partisan, backing (बाण Asura) ; also feather (बाण arrow). पक्षैः सह वर्त्तमानः, बहु—। With a backing (बाण Asura), also, feathered (बाण arrow).

4. पर &c.—पर enemy. भिनत्ति इति भिद + ल्यु कर्त्तरि भेदन: piercer. परस्य भेदनः, ६तत्—। Qual. बाण: (The असुर, also शर) ।

5. कार्मुकेण—कर्मणे प्रभवति इति कर्मन् + उकञ् कार्मुकम् bow. तेन । सहार्थे ३या ।

6. गुणिना—गुण accomplishments, parts (Sisupala) ; also string (कार्मुक) । गुणा: अस्य सन्ति इति गुण + इनि मत्वर्थे गुणिन् talented (Sisupala) ; also गुण: अस्य अस्ति इति गुण + इनि मत्वर्थे गुणिन् strung. तेन, which refers to Sisupala, also कार्मुकेण ।

7. बाण:—Refers to the Asura described as भौम in sl. 39, also it means *arrow*.

8. सन्धानम्—सम + धा + ल्युट् भावे सन्धानम् union, compact. तत् ।

9. एष्यति—इ + लृट् स्यति will enter. एति, इयाय, एष्यति, अगात् ।

10. *Voice*—फलेन सपक्षेण...भेदनेन...बाणेन...एष्यते ।

11. *Remark*—By अपि in "अत्रापि"—Malli. refers to what he has said under sl. 88, here also &c.

98. Kalayavana &c. will follow.

ये चान्ये कालयवनशाल्वरुक्मिद्रुमादयः ।
तमःस्वभावास्तेऽप्येनं प्रदोषमनुयायिनः ॥ ९८ ॥

Prak.—ते अपि एनम् अनुयायिन: [And those others also will follow this Sisupala]. Whom do you mean ?—ये च अन्ये तमः-स्वभावा: [I mean those who are criminally disposed]. Name them please—कालयवनशाल्वरुक्मिद्रुमादय: [Say, Kalayavana, Salva, Rukmin, Druma and those that are like him]. Can you say why they should follow him ?—प्रदोषम् एनम् अनुयायिन: [He is as evilly disposed as they are, hence he has their sympathy 98.

Prose—ये च अन्ये कालयवनशाल्वरुक्मिद्रुमादयः तमःस्वभावा ते अपि प्रदोषम् एनम् अनुयायिनः । ९८ ।

Eng.—And those also, such as Kalayavana, Salva, Rukmin and Druma who are of dark propensities, will follow this one of many sins. 98.

Beng.—তা ছাড়া কালযবন, শাল্ব, রুক্মিন্, দ্রুম প্রভৃতি দুরাচার কতকগুলি রাজা আছে। শিশুপাল ও দুরাচার। কাজেই তাহারা সকলে শিশুপালের দলভুক্ত হইবে। ৯৮।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ये चेति । 'ये च अन्ये कालयवनशाल्वरुक्मिद्रुमादयः' राजानः 'तमःस्वभावाः' तमोगुणात्मकाः अतएव 'ते अपि प्रदोषं' प्रकृष्टदोषम् ["प्रदोषो दुष्टरात्रांशौ" इति वैजयन्ती] तामसमिव 'एनं' चैद्यम् 'अनुयायिनः' अनुयास्यन्ति साद्दश्यादिति भावः ["भविष्यति गम्यादयः" इति णिनिर्भविष्यदर्थे । "अकेनोर्भविष्यदाधमर्ण्ययोः" इति षष्ठीप्रतिषेधात् द्वितीया[1]]। यथा ध्वान्तं रजनीमुखमनुयाति तद्वत् इति वस्तुना अलङ्कारध्वनिः[2] ॥ ९८ ॥

NOTES ON MALLI

1. The णिनि here implies futurity by the rule "भविष्यति—". We have द्वितीया because षष्ठी is barred by "अके—" (*Char.*). 2. "Like darkness following night-fall"—this अलङ्कार is hinted at by the वस्तु implied by प्रदोष (See *Charcha*, under अनुयायिनः)।

Sara—कालयवनादयो दुराचारा राजानोऽपि दुराचारमेनं तुल्यधर्मतया समवेदनाः अनुयास्यन्ति ।

CHARCHA

1. कालयवन &c.—*Kalayavana* was the son of the sage *Gargya* by a cowherd girl. He was reared by a Yavana king and became a formidable enemy of Krishna whom he dislodged from Mathura and caused to retreat to Dvaraka. Salva, Ruk-

min and Druma were all hostile to Krishna. कालयवनश्च शाल्वश्च रुक्मी च द्रुमश्च, द्वन्द्व:। ते आदय: एषाम् led by Kalayavana &c. बहु—।

2. तम: &c.—भू + घञ् भावे भाव: disposition. स्व: भाव:, कर्मधा—। तमस् here means तामस dark in a moral sense as opposed to सात्त्विक। तम: स्वभाव: एषाम्। बहु—। Also तमस् darkness. तमस: स्वभाव: तम:स्वभाव: the habit of darkness, ६तत्—। तम:स्वभाव इव स्वभाव एषाम् तम:स्वभावा: disposed like darkness, बहु—by "सप्तम्युपमानपूर्वस्योत्तरपदलोपश्च वक्तव्य:"। See under अनुयायिन:।

3. एनम्—अन्वादेशे एनादेश:। अनुक्त कर्म of the क्रिया in अनुयायिन:। We do not get षष्ठी because "अकेनो—" bars it (See under अनुयायिन:)। Malli. has एनं चैद्यम्। This raises an incongruity. In the preceding verse शिशुपाल has been called गुणिन् talented, accomplished &c. Here it seems inconsistent to call him प्रदोष full of blemishes, unqualified &c. It seems better to explain एनं बाणम्। The meaning then becomes—बाण will unite with शिशुपाल ; and then कालयवन &c. that are as evilly disposed as बाण is, will follow (imitate) बाण, *i. e.*, will join शिशुपाल।

4. प्रदोषम्—दुष + घञ् भावे दोष fault. प्रकृष्टा दोषा: अस्य प्रदोष: or प्रकृष्टदोष: sinful, बहु—by "प्रादिभ्यो धातुजस्य वा चोत्तरपदलोप:"। Also दोषा night रात्रि। प्रारब्धा दोषा अस्मिन् प्रदोष: night-fall रजनीमुखम्। तम्। अनुक्तकर्म of the क्रिया in अनुयायिन: (See under अनुयायिन:)।

5. अनुयायिन:—अनुयास्यन्ति इति अनु + या + णिनि कर्त्तरि will follow. The णिनि in the future is attached by "भविष्यति गम्यादय:"। The rule "अके—" means that ण्वुल् in the future and णिनि implying futurity or necessity bar कृद्योगा षष्ठी। Thus एनं प्रदोषम् अनुयायिन:—will follow this one that is प्रदोष। Note the pun in प्रदोष। They are तम:स्वभाव, *i. e.*, have the habit of darkness. The habit of darkness is to follow प्रदोष (night-fall), and Sisupala is प्रदोष (sinful). Thus a comparison is inferred—As darkness follows night-fall, so these kings will follow Sisupala. This is Malli's अलङ्कारध्वनि। The comparison is sustained by the श्लेष in प्रदोष and तम:स्वभाव।

6. *Voice*—यैः च अन्यैः...द्रुमादिभिः...स्वभावैः (भूयते) तैः... अनुयायिभिः (भविष्यते)।

7. *Remark*—ये च अन्ये तमःस्वभावाः implies that बाण too is तमः-स्वभावः। Yet he is given a verse to himself and not spoken of along with the rest. This is because of the importance of बाण। He is head and shoulders above those kings.

99. They will be inflamed by his intrigue.

उपजापः कृतस्तेन तानाकोपवतस्त्वयि ।
आशु दीपयिताल्पोऽपि साग्नीन् एधानिवानिलः ॥९९॥

Prak.—तेन कृतः अल्पः अपि उपजापः तान् आशु दीपयिता [Even a slight amount of intrigue by Sisupala will unite them against you]. Why ?—त्वयि आकोपवतः तान् दीपयिता [They bear grudge against you and will gladly embrace this opportunity for revenge]. What is this like ?—अनिलः साग्नीन् एधान इव [This is like breeze setting ablaze dry wood to which fire is applied]. 99.

Prose—तेन कृतः अल्पः अपि उपजापः त्वयि आकोपवतः तान् अनिलः साग्नीन् एधान् इव आशु दीपयिता। ९९।

Eng.—Full of resentment as they are towards you, even a very little intrigue (back-biting) done by him will quickly inflame them, as the breeze does the smouldering fuel. 99.

Beng.—এরা সকলে তোমার উপর ক্রুদ্ধ। অগ্নিযুক্ত কাষ্ঠ যেমন সামান্য বায়ুতেই জ্বলিয়া উঠে সেইরূপ শিশুপাল অল্প দুই এক কথা বলিয়াই ইহাদিগকে সত্বর তোমার বিরুদ্ধে বদ্ধপরিকর করিয়া তুলিবে। ৯৯।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ननु बाणादयः अस्माभिः कृतसन्धाना इदानीं न विराध्यन्ति इत्यत आह उपेति[1]। 'तेन' चैद्येन 'कृतः अल्पः अपि उपजापः' भेदः ["भेदोपजापौ" इत्यमरः] 'त्वयि आकोपवतः तान्' बाणादीन् 'अनिलः साग्नीन् एधान्' इन्धनानि

'इव' ["काष्ठं दार्विन्धनं त्वेध इध्ममेधः समित् स्त्रियाम्" इत्यमरः] 'आशु दीपयिता' सद्यः प्रज्वलयिष्यति [दीपेर्ण्यन्तात् लुट्]। अन्तर्वैराः संहिताः आपदि सति रन्ध्रे सद्यो विश्लिष्यन्ति[2] इति भावः ॥ ९९ ॥

NOTES ON MALLI

1. By उप &c., he anticipates the objection that बाण &c., being in peace with us cannot commit hostilities. 2. Though in peace, they cherish enmity, and in straits they will forthwith secede.

Sara—एते खलु सकोपास्त्वयि स्वल्पेनैव उपजापेन अस्मत्सन्धानं भेत्स्यन्ति। Also see Malli. "अन्तर्वैराः...विश्लिष्यन्ति"।

CHARCHA

1. उपजापः—उपांशु जपनम् इति उप+जप+घञ् भावे intrigue.

2. आकोपवतः—आ+कुप+घञ् भावे आकोपः great anger. आकोपः अस्ति एषाम् इति आकोप+मतुप् आकोपवन्तः very angry. तान्।

3. दीपयिता—दीप+णिच्+लुट् ता will inflame. दीप्यते, दिदीपे, दीपिष्यते, अदीपिष्ट—अदीपि। This may also be taken as साधुदीपयिष्यन्ति इति दीप+णिच्+तृन् साधुकारिणि कर्त्तरि। तान् is in the द्वितीया because षष्ठी is barred by "न लोकाव्ययनिष्ठाखलर्थतृनाम्"।

4. साग्नीन्—अग्निना सह वर्त्तमानाः साग्नयः, बहु—। तान्।

5. एधान्—एधस् and एध both mean *fuel.* The former is neuter, the latter masculine. इध्यते एभिः इति इन्ध+घञ् करणे निपातनात् एधाः fuel. "इन्धेर्घञि नलोपो गुणश्च निपात्यते"—*Vrittikara.* *Or*—एधते वर्द्धते अग्निः एभिः इति एध+घञ् करणे संज्ञायाम् एधाः।

6. *Voice*—...कृतेन अल्पेन...जापेन...आकोपवन्तः ते अनिलेन साग्नयः एधाः...दीपयितारः।

100. With a big backing even the mean attain success.

बृहत्सहायः कार्य्यान्तं क्षोदीयानपि गच्छति।
सम्भूयाम्भोधिमभ्येति महानद्या नगापगा ॥ १०० ॥

Prak.—क्षोदीयान् अपि कार्य्यान्तं गच्छति [Even the meanest accom-

plish their end]. How?—बृहत्सहाय (सन्) [They do it on being backed by the great]. That is true—नगापगा अम्भोधिम् अभ्येति [The tiny hill-stream too reaches the sea]. How so?—महानद्या सम्भूय [By joining with some big river]. 100.

Prose—बृहत्सहायः क्षोदीयान् अपि कार्य्यान्तं गच्छति। नगापगा महानद्या सम्भूय अम्भोधिम् अभ्येति। १००।

Eng.—With the great as helpers, even the meanest reach the end of their work. The hill-stream approaches the ocean by joining with a big river. 100.

Beng.—অতি তুচ্ছ ব্যক্তিও মহতের সাহায্যে কার্য্য সিদ্ধ করিতে পারে। পর্বতের ক্ষুদ্র নদী মহানদীর সহিত মিলিত হইয়া সাগরের সমীপস্থ হয়। ১০০।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ततः किमत आह बृहदिति। 'बृहत्सहायः' महासहायवान् 'क्षोदीयान्' क्षुद्रतरः 'अपि' ["स्थूलदूर—" इत्यादिना यणादिपरलोपः पूर्वगुणश्च[1]] 'कार्य्यस्य अन्तं' पारं 'गच्छति'। तथाहि—अपां समूहः 'आपम्' ["तस्य समूहः" इत्यण्]। तेन गच्छति इति 'आपगा'। 'नगापगा' गिरिनदी 'महानद्या' गङ्गादिकया 'सम्भूय' मिलित्वा 'अम्भोधिम् अभ्येति'। क्षुद्रोऽप्येवम्, तादृक् महावीरश्चैद्यस्तु किमु वक्तव्य इत्यपिशब्दार्थः[2] [विशेषेण सामान्यसमर्थनरूपः अर्थान्तरन्यासः]॥ १००॥

NOTES ON MALLI

1. The last portion beginning with an यण् disappears and the preceding portion takes गुण by "स्थूल—" (*ante*). 2. Even a humble person succeeds thus ; what need be said of such a mighty warrior as चैद्य ? This is the sense given by अपि।

Sara—सहायः हि सिद्धेर्मूलम्। तद्देवं ससहायः स सिद्धिमेष्यत्येव। १००।

CHARCHA

1. बृहत् &c.—सह अयते एति वा इति सह+अय or इ+अच् कर्त्तरि सहायः companion, उपपदतत्—। बृहन् सहायः अस्य, बहु—।

2. कार्य्यान्तम्—कार्य्यस्य अन्तः कार्य्यान्तः, ६तत्—। तम्।

3. चोदीयान्—अतिशयेन क्षुद्रः इति क्षुद्र+ईयसुन्=क्षुद्+ईयसुन् (this is यणादिपरलोप)=क्षोद्+ईयसुन् (this is पूर्वगुण)=क्षोदीयान् very insignificant.

4. सम्भूय—सम् together+भू+ल्यप् having joined.

5. अम्भोधिम्—अम्भांसि धीयन्ते अस्मिन् इति अम्भस्+धा+कि अधिकरणे अम्भोधिः the receptacle of waters, *i. e.*, the sea ; उपपदतत्—। तम्।

6. अभ्येति—अभि+इ+लट् तिप् approaches. Conj. *ante.*

7. महानद्या—महती नदी महानदी, कर्मधा—। ३या। सहार्थे ३या। महती becomes महत् by पुंवद्भाव, and then महत् becomes महा by "आन्महतः समानाधिकरणजातीययोः"।

8. नगापगा—न गच्छतीति नञ्+गम+ड कर्त्तरि नगः a mountain. नञ् is optionally changed to अञ् by the rule "नगः अप्राणिषु अन्यतरस्याम्"। Hence अगः is also correct. But in the case of a प्राणिन् we must have अग। अपां समूहः इति अप्+अण् आपम् a mass of waters. आपेन गच्छतीति आप+गम+ड कर्त्तरि स्त्रियाम् आपगा stream, उपपदतत्—("अन्येष्वपि दृश्यते")। नगस्य आपगा, ६तत्—। Malli's गिरिनदी admits of the from गिरिणदी also with a cerebral ण by "वा प्रकरणे गिरिनद्यादीनामुपसंख्यानम्"।

9. *Voice*—...सहायेन क्षोदीयसा......कार्य्यान्तः गम्यते। नगापगया... अम्भोधिः अभीयते।

101. The kings will all take sides.

तस्य मित्राण्यमित्रास्ते ये च ये चोभये नृपाः।
अभियुक्तं त्वयेनं ते गन्तारस्त्वामतः परे॥ १०१॥

Prak.—उभये ते नृपाः एनं गन्तारः [Both sets of kings will back Sisupala]. Which sets ?—ये च तस्य मित्राणि ये च ते अमित्राः [The first set is of course Sisupala's friends, the next set is your enemies]. Have they already declared for him ?—त्वया अभियुक्तम् एनं गन्तारः [It is as good as a declaration already made, for, the moment you attack him, they will rush up in a body].

Do you think I shall have to fight it out alone ?—अत: परे त्वां गन्तार: [Not quite, but you will have to rely on only those that are outside these two sets.] 101.

Prose—ये च तस्य मित्राणि, ये च ते अमित्रा:, ते उभये त्वया अभियुक्तम् एनं गन्तार:, अत: परे त्वां (गन्तार:)। १०१।

Eng.—Kings that are his friends, and that are your enemies, both these sets will join him when attacked by you. Those who are beyond these will join you. 101.

Beng.—তুমি তাহাকে আক্রমণ করিলেই যাহারা তাহার মিত্র ও যাহারা তোমার শত্রু এ উভয় দলই তাহার পক্ষে যাইবে। এ ছাড়া অপরে তোমার পক্ষে আসিবে। ১০১।

Expl.—Suppose you march out as Balarama suggests. What happens ? All your enemies side with Sisupala and he has his friends backing him of course. On your side you have your friends and Sisupala's enemies. If now you have a roll-call of kings on the two rival sides, you will find almost all kings of India on the battle-field. Who then pray attend Yudhishthira's Rajasuya ? None, and you are the cause of it. Is that the way of serving a friend ?

Malli.—किञ्च न केवलं शत्रोरसाध्यत्वं मित्रविरोधश्च अधिक: अनर्थकर: इत्याह तस्येत्यादि द्वयेन[1]। 'ये च तस्य' चैद्यस्य 'मित्राणि' नृपा: 'ये च ते' तव 'अमित्रा:' नृपा: ते 'उभये त्वया अभियुक्तम्' अभियातम् 'एनं' चैद्यं 'गन्तार:' गमिष्यन्ति [गमे: कर्त्तरि लुट्]। 'अत: परे' उक्तोभयव्यतिरिक्ता: तव मित्राणि तस्यामित्राश्च इत्यर्थ: 'त्वां' गन्तार: ॥ १०१ ॥

NOTE ON MALLI.

1. Besides not only is the enemy rendered invincible, but in addition there is breach with friends which is a source of mischief.

Sara—सति विग्रहे केचन नृपास्त्वं गमिष्यन्ति कतिचन पुनस्त्वाम्। राजसूये गन्तारः केऽपि न शिष्यन्ते।

CHARCHA

1. अमित्राः—अमित्र *foe* is masculine. See under अमित्रौ, sl. 36.

2. उभये—उभौ अवयवौ अस्य इति उभ+अयच् उभयम् a group of two, a pair. This is usually singular, but if each of the two components is itself made up of several members, the plural is admissible. Thus "उभये देवमनुष्याः", "सुखपरस्य हरेरुभयैः कृतम्", &c.

3. नृपाः—नॄन् पान्ति इति नृ+पा+क कर्त्तरि नृपाः kings, उपपद-तत्—।

4. अभियुक्तम्—अभि+युज+क्त कर्मणि attacked. तम्।

5. एनम्—अन्वादेशे एनादेशः। Refers to शिशुपाल।

6. गन्तारः—गम+लुट् तारस् will go. गच्छति, जगाम, गमिष्यति, अगमत्।

7. अतः—एभ्यः इति इदम्+भ्यस् (५मी)+तसि स्वार्थे। अव्यय। अन्यार्थ-परशब्दयोगात् ५मी।

8. परे—Others अन्ये। Qual. नृपाः।

9. *Voice*—यैः...मित्रैः (भूयते) यैः...अमित्रैः (भूयते) तैः उभयैः... अभियुक्तः अयं गन्ता...परैः त्वं (गन्तासे)।

102. None left to attend Yudhisthira's Rajasuya.

मखविघ्नाय सकलमित्थमुत्थाप्य राजकम्।
हन्त जातमजातारेः प्रथमेन त्वयारिणा ॥ १०२ ॥

Prak.—हन्त त्वया अजातारेः प्रथमेन अरिणा जातम् [Alas! It is extremely to be regretted that you are the first to become an enemy unto that gentle soul that knows no enemy yet]. What do you mean?—इत्थं सकलं राजकम् उत्थाप्य [I know you will not listen to me, being led by the impetuous Balarama. I can see already that the kings all over the earth are in arms, and you the cause of it. This is the worst turn you could serve Yudhisthira]. But how does that affect Yudhisthira?—मख-

विघ्नाय राजकम् उत्थाप्य [In the midst of all this carnage who will have time to think of Yudhisthira's Rajasuya ? The sacrificial grounds will show empty daises and the whole ceremony will end in a *fiasco*]. 102.

Prose—इत्थं मखविघ्नाय सकलं राजकम् उत्थाप्य हन्त अजातारेः त्वया प्रथमेन अरिणा जातम् । १०२ ।

Eng.—Alas ! You have become the first enemy of Ajatasatru by thus having got up the whole host of kings for the obstruction of his sacrifice. 102.

Beng.—দেখিতেছি এইরূপে তুমি সমুদয় রাজমণ্ডলকে জাগাইয়া তুলিয়া যুধিষ্ঠিরের যজ্ঞের বিঘ্ন ঘটাইলে। হায়, হায়, যুধিষ্ঠির অজাতশত্রু, কিন্তু শেষটা তুমিই তাঁহার প্রথম শত্রু হইয়া উঠিলে। ১০২।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ततः किमत आह मखेति । 'इत्थम्' अनेन प्रकारेण ["इदमस्थमुः" इति थमुप्रत्ययः] 'मखविघ्नाय' मखविघाताय 'सकलं राजकं' राजसमूहम् ["गोत्रोक्ष—" इत्यादिना वुञ्] 'उत्थाप्य' चोभयित्वा 'हन्त' इति खेदे, 'अजातारेः' अजातशत्रोर्युधिष्ठिरस्य 'त्वया प्रथमेन अरिणा जातम्' अजनि [नपुंसके भावे क्तः] ॥ १०२ ॥

Sara—यथा अहं पश्यामि प्राप्त एव महारणः । तव व्यायच्छमाना राजानः कोऽपि न यौधिष्ठिरे यागे यातारः । इत्थं यागविघ्नमुत्पाद्य त्वमेव जातः अजातशत्रोः प्रथमः शत्रुः । १०२ ।

CHARCHA

1. मख &c.—मख sacrifice. वि + हन + क घञर्थ भावे विघ्नः obstruction. मखस्य विघ्नः, ६तत्— । तस्मै । तादर्थ्ये चतुर्थी । The meaning is not that the kings will proceed in a body to the sacrificial grounds of Yudhisthira and pick up a row there, but that there will be no attendance at the sacrifice (See *Prak.*).

2. सकलम्—कला part. कलाभिः सह वर्त्तमानः सकलः, बहु—। Entire. तम्।

3. इत्थम्—अनेन प्रकारेण इति इदम्+थमु। अव्यय।

4. उत्थाप्य—उद्+स्था+णिच्+ल्यप् having roused, having employed व्यापार्य्य। उद्+स्था is आत्मनेपदी in this sense.

5. राजकम्—राज्ञां समूहः इति राजन्+वुञ्। तत्। Malli's rule in full is "गोत्रोक्षोष्ट्रोरभ्रराजराजन्यराजपुत्रवत्समनुष्याजात् वुञ्"—उक्षन् &c., and words denoting गोत्र, take वुञ् in the sense तस्य समूहः।

6. जातम्—जन+क्त+भावे। This is in the neuter by "नपुंसके भावे क्तः"। Here Uddhava is anticipating future events. He is led by emotion to think that events have already come to pass as portrayed by him, and speaks of future events as past.

7. अजातारिः—न जातः अजातः unborn. अजातः अरिः अस्य अजातारिः unto whom no enemy is born. बहु—। तस्य। This refers to युधिष्ठिर who is also called अजातशत्रु।

8. प्रथमेन—प्रथते इति प्रथ+अमच् कर्त्तरि प्रथमः the first. तेन।

9. त्वया—अनुक्ते कर्त्तरि ३या। कर्त्ता of the क्रिया in जातम्।

10. *Voice*—...त्वं प्रथमः अरिः जातः।

103. He counts upon your support for success at the Rajasuya.

सम्भाव्य त्वामतिभरक्षमस्कन्धं स बान्धवः।
सहायमध्वरधुरां धर्मराजो विवक्षते ॥ १०३ ॥

Prak.—I am sure Yudhishthira will not take it in that light—धर्मराजः अध्वरधुरां विवक्षते [Why not? He surely wishes his sacrifice to be a success, and you are going to make a farce of it]. But what does that matter?—बान्धवः सः [He is your kinsman and you are going to disappoint him]. What does he expect of me?—त्वां सहायं सम्भाव्य स अध्वरधुरां विवक्षते [He counts upon your help for his success]. My help! That cannot count much—अतिभरक्षमस्कन्धं त्वाम् [You do not know how stout your shoulders

are. You can easily bear the burden of a hundred such sacrifices]. 103.

Prose—बान्धवः सः धर्मराजः अतिभरक्षमस्कन्धं त्वां सहायं सम्भाव्य अध्वरधुरां विवक्षति । १०३ ।

Eng.—He, your kin Dharmaraja, reckoning on you as an ally with shoulders capable of bearing a great burden, hopes to sustain the weight of the sacrifice. 103.

Beng.—তোমার স্কন্ধ যজ্ঞাদির গুরুভার বহনে সমর্থ। তাই তোমাকে সহায় মনে করিয়া তোমার বান্ধব ধর্ম্মরাজ যুধিষ্ঠির রাজসূয়ের ভার বহনে উদ্যত হইয়াছেন। ১০৩।

Expl.—Yudhisthira has launched in a very arduous work. For success he relies on you, and you are able to help him materially. As a kinsman he has every right to count upon your active sympathy. But you are going to leave him in the lurch and desert him in his hour of need. Think of that. 103.

Malli.—अस्तु सोऽपि शत्रुः को दोषः तत्राह सम्भाव्येति । बन्धुरेव 'बान्धवः स धर्मराजः अतिभरस्य क्षमः स्कन्धः' यस्य स तं क्षमस्कन्धमित्यर्थः (?) 'त्वां सहायं सम्भाव्य' अभिसन्धाय अध्वरस्य धुरम् 'अध्वरधुराम्' ["ऋक्पूः—" इत्यादिना समासान्तः अच् (? अ) प्रत्ययः । समासान्तानां प्रकृतिलिङ्गत्वात् तत्पुरुषे परवल्लिङ्गत्वे टाप्[1]] 'विवक्षति' वोढुमिच्छति [वहतेः स्वरितेतः सन्नन्तात् लट्[2]]। तथाहि विरोधे विश्वासघातो बन्धुद्रोहश्च स्याताम्[3] इति भावः [विशेषणसाम्यात् प्रस्तुतयागधर्म (? धुरा)-प्रतीतेः समासोक्तिः[4]] ॥ १०३ ॥

NOTES ON MALLI

1. Words with समासान्त affixes retain the gender of the original, and as a तत्पुरुष has the gender of the last member, we get टाप्। 2. See *Charcha.* 3. Thus breach of faith and injury to a friend result from going into war. 4. There is

समासोक्ति because the idea of actual weight of the sacrifice occurs from a similarity in the attributive (*Char.*).

Sara—See Malli. "विरोधि...स्याताम्" ।

CHARCHA

1. सम्भाव्य—सम्+भू+णिच्+ल्यप् having reckoned. Comp. "सम्भावनागुणमवेहि तमीश्वराणाम्" ।

2. अतिभर &c.—भर weight. क्षम+अच् कर्त्तरि क्षमः able, suitable. अतिशयितो भरः अतिभरः great weight, प्रादितत्— । तस्य क्षमः, ६तत्— । तादृशः स्कन्धः अस्य, बहु— । Stout shoulders do indicate great strength and capacity to carry a heavy burden.

3. बान्धवः—बन्धु kinsman. बन्धुरेव इति बन्धु+अण् स्वार्थे प्रज्ञादि ।

4. सहायम्—See बृहत्सहायः, sl. 100.

5. अध्वर &c.—ध्वरति कुटिलो भवति इति ध्वर+अच् कर्त्तरि ध्वरः । न ध्वरः अध्वरः । *Or* अध्वानं स्वर्गमार्गं राति ददाति इति अध्वन्+रा+क कर्त्तरि अध्वरः that which leads one to heaven, a sacrifice ; उपपदतत्— । अध्वरस्य धूः इति अध्वरधुर्+अ समासान्त+टाप् स्त्रियाम् अध्वरधुरा the burden of sacrifice. ६तत्— । ताम् । The rule for अ is "ऋक्पूरब्धूः पथामानक्षे"—अ is attached to compounds ending in ऋच्, पुर्, अप्, धुर्, पथिन्, but not if धुर् refers to an axle. The टाप् is justified because the समास is a तत्पुरुष, and in a तत्पुरुष the gender is that of the last member—"परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" । Here the last member is धुर् which is feminine ; hence अध्वरधुर is feminine. Now the समासान्त affixes are all स्वार्थे ; so no change of gender is expected ; consequently अध्वरधुर with अ attached, should be in the feminine. Lastly "अजाद्यतष्टाप्" attaches टाप् ।

6. धर्मराजः—Yudhisthira was an incarnation of धर्म । Hence he was धर्म । धर्मश्चासौ राजा च धर्मराजन्+टच् समासान्त धर्मराजः, कर्मधा— । The टच् is by "राजाहःसखिभ्यष्टच्" ।

7. विवक्षते—वोढुम् इच्छति इति वह+सन्+लट् ते=विवक्ष (सनाद्यन्तधातु)+लट ते=विवक्षते wishes to carry. कर्त्रभिप्राये क्रियाफले आत्मनेपदम्

by the rule "स्वरितञितः कर्त्रभिप्राये क्रियाफले" ; and वह् is स्वरितेत् (that which drops a स्वरित vowel). वहति—ते, उवाह—ऊहे, वक्ष्यति—ते, अवाक्षीत्—अवोढ़ ।

8. *Voice*—बान्धवेन तेन धर्मराजेन...धुरा विवक्ष्यते ।

104. The noble do not disoblige even an enemy.

महात्मानोऽनुगृह्णन्ति भजमानान् रिपूनपि ।
सपत्नीः प्रापयन्त्यब्धिं सिन्धवो नगनिम्नगाः ॥ १०४ ॥

Prak.—But I am otherwise engaged—महात्मानः भजमानान् रिपून् अपि अनुगृह्णन्ति [Those who are high-souled will abandon all engagements to oblige even an enemy when he asks for favour ; and Yudhishthira is not only not an enemy, but your closest friend]. You make me think—सिन्धवः सपत्नीः नगनिम्नगाः अब्धिं प्रापयन्ति [Look at the mighty rivers such as Ganga, Godavari and others. Hill-streams approach them for a safe conduct to the sea. They do not hesitate for a moment but take them up and lead them all the way to the sea]. 104.

Prose.—As in *Prak.*

Eng—The high-minded help even enemies who seek favour. Rivers lead up to the ocean their co-wives, the hill-streams. 104.

Beng.—রিপুও যদি ভজনা করে তবে মহাপুরুষেরা তাহাকে অনুগ্রহ করেন। গিরিনদীগুলি সপত্নী হইলেও মহানদীগণ তাহাদিগকে সমুদ্রে লইয়া যায়। ১০৪।

Expl.—See *Eng.* and *Prak.*

Malli.—ननु प्रतिश्रुत्य अकरणे दोषः। प्रागेव परिहारे तु को दोषः इत्यत आह महात्मान इति[1]। 'महात्मानः' निग्रहानुग्रहसमर्थाः 'भजमानान्' शरणागतान् 'रिपून् अपि अनुगृह्णन्ति' किमुत बन्धून् इति भावः। अर्थान्तरं न्यस्यति—'सिन्धवः'

महानद्यः समान एकः पतिर्यासां ताः 'सपत्नीः' ["नित्यं सपत्न्यादिषु" इति ङीप् नकारश्च³] 'नगनिम्नगाः' गिरिनिर्झरिणीः 'अब्धिं प्रापयन्ति'। स्वसौभाग्यं ताभ्यः प्रयच्छन्ति इति भावः। अतः परिहारोऽप्यनर्थ³ इति भावः ॥ १०४ ॥

NOTE ON MALLI

1. Well, it is bad to avoid after having promised ; but there is no harm if declined at the outset. Apprehending this he says महात्मानः &c. 2. See *Charcha.* 3. Hence to decline too is reprehensible.

Sara—रिपावपि याचके सतां पक्षपातः किं पुनस्तादृशे बान्धवे। तत् जुषस्व यौधिष्ठिरं यागम्।

CHARCHA

1. महात्मानः—महान् आत्मा एषां महात्मानः the high-souled, बहु—। Qual. जनाः understood. It may be taken also with सिन्धवः, thus :—महान् आत्मा देहः आसाम् महात्मानः of broad expanse, बहु—। "आत्मा कलेवरे यत्ने स्वभावे परमात्मनि"।

2. अनुगृह्णन्ति—अनु + ग्रह + लट् अन्ति they favour. गृह्णाति—गृह्णीते, जग्राह—जगृहे, ग्रहीष्यति—ते, अग्रहीत्—अग्रहीष्ट।

3. भजमानान्—भज + शानच् कर्त्तरि भजमान seeking favour. Malli. has seeking *shelter.* तान्।

4. सपत्नीः—समानः पतिरासाम् इति समान + पति स्त्रियाम् = सपति स्त्रियाम् = सपत्न् स्त्रियाम् = सपत्न् + ङीप् = सपत्न्यः co-wives, बहु—। ताः। Here पति becomes पत्न् by the rule "नित्यं—" (Malli.). Then ङीप् comes in by "ऋन्नेभ्यो ङीप्"। समान becomes स by निपातन in this very rule. "समानादिषु इति वक्तव्ये समानस्य सभावार्थं वचनम्"—*Vritti-kara.* Malli's remark "नित्यं...इति ङीप् नकारश्च" means—ङीप् and नकार are by the rule "नित्यं—"। This is misleading. The नकार alone is due to this rule ; then ङीप् follows as a matter of course.

5. प्रापयन्ति—प्र + आप + णिच् + लट् अन्ति leads. आप्नोति, आप,

आप्स्यति आपत्। The root is गत्यर्थ, hence सपत्नाः अब्धिं प्राप्नुवन्ति (अणिच्) = सिन्धवः सपत्नीः अब्धिं प्रापयन्ति with अणिकर्त्तृः कर्मसंज्ञा।

6. अब्धिम्—आपः धीयन्ते अस्मिन् इति अप्+धा+कि अधिकरणे अब्धिः sea. तम्।.

7. नग &c.—निम्नं गच्छन्ति इति निम्न+गम+ड कर्त्तरि निम्नगाः rivers ; उपपदतत्—। Now see नगानगाः, sl. 100.

8. *Voice*—महात्मभिः भजमानाः रिपवः अपि अनुगृह्यन्ते। सिन्धुभिः सपत्नाः···प्राप्यन्ते।

105. Friend estranged cannot be won back.

चिरादपि बलात्कारो बलिनः सिद्धयेऽरिषु।
छन्दानुवृत्तिदुःसाध्याः सुहृदो विमनीकृताः॥ १०५॥

Prak.—But would it not lead to mischief if Sisupala be overlooked now ?—बलिनः अरिषु बलात्कारः चिरादपि सिद्धये [Those who are really strong may afford to wait in chastising an enemy. A litle delay will not make any difference in the result]. But on the other hand I can pacify Yudhisthira with excuses—विमनीकृताः सुहृदः छन्दानुवृत्तिदुःसाध्याः [You are mistaken ; a friend once estranged cannot be won back with any amount of humouring].

Prose—As in *Prak.*

Eng.—With the strong, coercion, in the matter of enemies, though late, is for success. Friends rendered cold-hearted are hardly won back by yielding to their mood. 105.

Beng.—যে যথার্থ বলবান্ সে শত্রুর প্রতি বিলম্বে বল প্রয়োগ করিলেও তাহার কার্য্য সিদ্ধ হইবে। কিন্তু সুহৃদের মন মলিন হইলে অনুকূলতা দ্বারা তাহা আর প্রসন্ন হয় না। ১০৫।

Expl.—See *Prak.* "Those who are...the result" also "a friend...humouring."

Malli.—तर्हि सम्प्रत्युपेक्षायामपि पश्चात् प्रार्थनया पार्थम् आवर्जयेयम् इत्यत आह चिरादिति[1]। 'बलिनः' स्वयं बलवतः अपि (?) 'अरिषु' विषये 'बलात्कारः' दण्डः 'चिरात्' चिरकालेन 'अपि'। सद्यो मा भूत्[2] इति भावः। 'सिद्धये' वशंवदत्वसिद्धये। भवतीति शेषः। अविमनसो विमनसः सम्पद्यमानाः कृताः 'विमनीकृताः' वैमनस्यं प्रापिता इत्यर्थः ["अरुर्मनश्चक्षुश्चेतोरहोरजसां लोपश्च" इति च्विप्रत्ययसलोपौ। "अस्य च्वौ" इति ईकारः[3]] शोभनं हृदयं येषां ते 'सुहृदः' मित्राणि तु ["सुहृद्दुर्हृदौ मित्रामित्रयोः" इति निपातः] 'छन्दस्य' अभिप्रायस्य 'अनुवृत्त्या' चित्तानुरोधेन अपि 'दुःसाध्याः' आर्जवयितुमशक्या[4] इत्यर्थः ["अभिप्रायश्छन्द आशयः" इत्यमरः]। शनैः शनैः शत्रुर्दण्डेनापि वशो भवति मित्रं वैमनस्ये न साम्नापि[5] इति भावः॥ १०५॥

NOTES ON MALLI

1. Then is spite of present neglect, later I shall pacify Partha by entreaties—on this he says चिरात् &c. 2. Need not be immediately. 3. See *Charcha*. 4. Impossible to make straight (It seems the reading is आवर्जयितुम्—to make favourably inclined). 5. If done in stages an enemy may be reduced by force too ; but a friend, once there is estrangement, not even by conciliation.

Sara—बलवता सदैव सुजयो रिपुः किन्तु भग्ना सुहृत्प्रीतिर्दुःसन्धाना एव।

CHARCHA

1. चिरात्—An अव्यय meaning चिर। अपवर्गे ३या। अव्ययत्वात् विभक्तिलोपः।

2. बलात्कारः—बलात् is an अव्यय meaning हठ force. बलात् हठेन करणम् इति बलात् + कृ + घञ् भावे application of force, उपपदतत्—।

3. सिद्धये—तादर्थ्ये चतुर्थी। *Or* सिद्धिं कर्तुं भवति इति "क्रियार्थोपपद—" इति चतुर्थी।

4. अरिषु—विषयाधिकरणे ७मी।

5. छन्द &c.—अनु + वृत् + क्तिन् भावे अनुवृत्तिः falling in with. साध

+ णिच + यत् कर्मणि साध्य capable of being won back. दुःखेन साध्याः दुःसाध्याः, सुप्सुपा। छन्दस्य अनुवृत्तिः छन्दानुवृत्तिः, ६तत्—। तया दुःसाध्याः, ३तत्—। Possibly the poet wrote दुःसाधाः which means दुःखेन साध्यन्ते (दुर् + साध + णिच् + खल् कर्मणि)।

6. सुहृदः—शोभनं हृदयमेषां सुहृदः friends, बहु—by निपातन। The rule is "सुहृद्—" (Malli.)—हृदय becomes हृद resulting in सुहृद and दुर्हृद in the sense मित्र and अमित्र respectively. If meaning 'one with a good heart' *not a friend necessarily* the form is सुहृदय।

7. विमनीकृताः—विषण्णं मनः एषां विमनसः down-hearted, disappointed &c. बहु—। अविमनसः विमनसः सम्पद्यमानाः कृता इति विमनस् + च्वि + कृ + क्त कर्मणि। विमनस् becomes विमन by "अरुर्मनस्—"—In connection with च्वि the words अरुस्, मनस् &c. become अरु, मन &c. Next विमन becomes विमनी by "अस्य च्वौ"—अ becomes ई when च्वि follows.

8. *Voice*— ... बलात्कारेण ... (भूयते) ... कृतैः सुहृद्भिः ... दुःसाध्यैः (भूयते)।

106. The gods prize most a meal of oblations.

मन्यसेऽरिवधः श्रेयान् प्रीतये नाकिनामिति।
पुरोडाशभुजामिष्टमिष्टं कर्तुमलन्तराम्॥ १०६॥

Prak.—नाकिनां प्रीतये अरिवधः श्रेयान् [I admit what you say ; but if I kill my enemy Sisupala, that will please the gods more than if I attend the sacrifice]. इति मन्यसे चेत् पुरोडाशभुजाम् इष्टं कर्तुम् इष्टम् अलन्तराम् [If you think so, then I say nothing pleases the gods more than a sacrifice well conducted]. 109.

Prose—As in *Prak.*

Eng.—You think that the slaying of the enemy is better for the satisfaction of the gods. Sacrifice is more suited to further the wish of those who eat the offerings in fire. 106.

Beng.—তুমি হয়তো মনে করিতেছ দেবগণ তুষ্ট হইবেন অতএব যজ্ঞে যাওয়া অপেক্ষা অরিবধই অধিকতর প্রশস্ত। কিন্তু যজ্ঞ হইতে দেবগণ যত তুষ্ট হন তত আর কিছুতেই নহে। ১০৬।

Expl.—It is true the gods will be gratified if Sisupala is killed ; but nothing can equal the satisfaction the derive from a sacrifice well performed. Also see *Prak.*

Malli.—ननु सुहृत्कार्य्यात् सुरकार्य्यं बलीयः इत्यत्राह मन्यसे इति[1]। 'नाकिनां' देवानां 'प्रीतये अरिवधः श्रेयान्' प्रशस्ततरः ["प्रशस्यस्य श्रः" इति श्रादेशः] 'इति मन्यसे' चेत् तर्हि 'पुरोडाशभुजां' हविर्भोजिनाम्। अतएव नाकिनाम्[2]। 'इष्टम्' अभीप्सितं कर्म्म [इषेः कर्मणि क्तः] 'इष्टम्' इष्टिः यागः इति यावत् [यजेर्भावे क्तः। "वचिस्वपि—" इत्यादिना सम्प्रसारणम्। 'अलन्तराम्' अतिपर्य्याप्तम् [अव्ययादामुप्रत्ययः]। शत्रुवधात् अतिप्रियकरो याग एव नाकिनां भुक्तापि (?) शत्रुवधस्य सुकरत्वात्[3] इति भावः ॥ १०६ ॥

NOTES ON MALLI

1. Well, the cause of the gods has preference over the cause of a friend—on this he says मन्यसे &c. 2. Hence नाकिनाम् (He means to say that पुरोडाशभुजाम् means नाकिनाम्)। 3. This is obscure. The correct readings are difficult to get at.

Sara—शिशुपालस्य आशुदमनं देवानां प्रीतये सत्यं, किन्तु यागः सुसम्पन्नस्तेषामधिकां प्रीतिं करिष्यति। १०६।

CHARCHA

1. मन्यसे—मन + लट् से। Do you think. मन्यते, मेने, मंस्यते, अमंस्त।

2. अरिवधः—हन + अप् भावे वधः slaying अरेः वधः, ६तत्—। अरि is शिशुपाल। The reference is to Narada's mission.

3. श्रेयान्—प्र + शंस + क्यप् कर्मणि प्रशस्य laudable. अतिशयेन प्रशस्यः इति प्रशस्य + ईयसुन् = श्र + ईयसुन् = श्रेयान् more laudable. Malli's rule

means—प्रशस्य becomes श्र when इष्ठन् or ईयसुन् follows. The substitute ज्य is optional. Hence ज्यायान् is also admissible.

4. प्रीतये—प्रीतिं कर्त्तुम् इति "क्रियार्थोपपद—" इति कर्मणि चतुर्थी।

5. नाकिनाम्—क is सुख pleasure. न कम् अकम् pain. अविद्यमानम् अकम् अस्मिन् नाक: *heaven*, which is the abode of bliss, बहु—। नाक: अस्ति वासत्वेन एषाम् इति नाक + इनि मत्वर्थे नाकिन: gods. तेषाम्। Here अनक was expected, but नञ् stands unaltered by the rule "नभ्राट नपात्—" (see under तनूनपात्, sl. 62, Canto I).

6. पुरोडाश &c.—पुर: प्रथमं दाशन्ति ददति एतम् इति पुरस् + दाश + घञ् कर्मणि पुरोडाश: a kind of sacrificial offering. पृषोदरादित्वात् दस्य ड:। "व्रीहेश्च पुरोडाशे" इति निपातनाद्वा दस्य ड: इत्यमरटीका। "पुरोडाशो हविर्भेदे" इति विश्व:। पुरोडाशं भुञ्जते इति पुरोडाश + भुज + क्विप् कर्त्तरि पुरोडाशभुज: eaters of पुरोडाश। तेषाम्। शेषे षष्ठी।

7. इष्टम्—यज् + क्त भावे इष्ट sacrifice. For "वचिस्वपि—" see *ante*.

8. इष्टम् – इष + क्त कर्मणि वर्त्तमाने इष्ट wished for. तत्।

9. अलन्तराम्—अलम् is समर्थ। अव्यय। अतिशयेन अलम् इति अलम् + तरप् + आमु अलन्तराम् more competent. Qual. इष्टम् (sacrifice). Malli's अव्ययादामुप्रत्यय: refers to the rule "किमेत्तिङ—" (see under क्रियतेतराम्, Canto I, sl. 36).

10. *Voice*—...अरिवधेन श्रेयसा भूयते ... मन्यते (त्वया) ... इष्टेन ... (भूयते)।

107. Nectar is nothing but the offerings at sacrifices.

अमृतं नाम यत् सन्तो मन्त्रजिह्वेषु जुह्वति।
शोभैव मन्दरक्षुब्धक्षुभिताम्भोधिवर्णना ॥ १०७ ॥

Prak.—Do they really prize them so much ?—अमृतं नाम (तत्) सन्त: मन्त्रजिह्वेषु यत् जुह्वति [They do indeed ; for, that it is which goes by the name Amrita. This much coveted Amrita has no separate existence from what the sages offer in fire at sacrifices]. You forget that Amrita was got from the ocean by churning— मन्दरक्षुब्धक्षुभिताम्भोधिवर्णना शोभा एव [True, the Puranas say so, but

that is a mere fancy of the poets. It makes a grand story to say that the Mandara was made into a churning rod, the ocean itself being the churning pot ; and the poet in Vyasa got the better of the historian in him, with the result that this fine story has been foisted upon a credulous public]. 107.

Prose—As in *Prak.*

Eng.—What the wise cast into the fire is known as *Amrita* The description of the sea agitated by the *Mandara* as a churning rod is but a charm (*i. e.*, a charming piece of poetry). 107.

Beng.—সাধুরা অগ্নিতে যে আহুতি প্রক্ষেপ করেন তাহারই নাম অমৃত। মন্দরকে দণ্ড করিয়া সাগরকে মন্থন করা হইয়াছিল—এইরূপ বর্ণনা কেবল গ্রন্থের শোভার জন্য সন্দেহ নাই। ১০৭।

Expl.—See *Eng.* and *Prak.* above.

Malli.—तथापि अमृताशिनां तेषां देवानां किमेभिः पिष्टभक्षणप्रलोभनैः अत आह अमृतमिति[1]। 'अमृतं नाम सन्तः' विद्वांसः मन्त्रा एव जिह्वा येषां तेषु 'मन्त्रजिह्वेषु' अग्निषु ["मन्त्रजिह्वः सप्तजिह्वः सुजिह्वो हव्यवाहनः" इति वैजयन्ती] 'यत्' पुरोडाशादिकं 'जुह्वति'। तदेव इति शेषः यत्तदोर्नित्यसम्बन्धात्[2]। 'मन्दरः' एव 'क्षुब्धः' मन्थनदण्डः ["क्षुब्धस्वान्त—" इत्यादिना अस्मिन्नर्थे निपातनात् सिद्धम्[3]]। तेन 'क्षुभितस्य' मथितस्य 'अम्भोधेः वर्णना शोभा एव' अलङ्कार एव। अब्धिमन्थनेन अमृतमुत्पादितम् इति यतः कीर्त्तिमातम्[4] अतो हुतमेव अमृतम् इति भावः [वाक्यार्थयोः हेतुहेतुमद्भावात् वाक्यार्थहेतुकं काव्यलिङ्गमलङ्कारः] ॥ १०७ ॥

NOTES ON MALLI.

1. But the gods eat Amrita, eating of pounded rice is no temptation to them—on this he says अमृतम् &c. 2. यद् and तद् being correlatives, तदेव remains to add. 3. See *Charcha.* 4. Mere descriptive embellishment. 5. The अलङ्कार is काव्यलिङ्ग of the kind in which the reason is contained in the sense of a

sentence, because here the senses of the two sentences are related as cause and effect.

Sara—यन्निग्यं हविरेव अमृतम्। सागरमन्थनादुदपद्यत तदिति तु कविकल्पनामात्रम्। Also see Malli.—"अग्निमन्थनेन···अमृतम्"।

CHARCHA

1. अमृतम्—मृ + क्त भावे मृत death. अविद्यमानं मृतं मरणमस्मात्, बहु—।

2. नाम—अव्यय in the sense of प्राकाम्य।

3. यत्—उत्तरवाक्यगतत्वेन उपादानात् न तच्छब्दस्यपेक्षा। See Malli. "तदेव इति शेष: &c."

4. मन्त्रजिह्वेषु—मन्त्रा एव जिह्वा आस्वादसाधनानि एषाम् मन्त्रजिह्वा: those of which the *mantras* are tongues, *i. e.*, fire. बहु—। तेषु। अधि ७मी। Fire does not eat unless the offering is accompanied with a suitable *mantra*. Hence as the *mantra* allows him to eat, it is supposed to be his *tongue*. The वैजयन्ती quoted by *Malli.* supposes the *flames* also as *tongues*. This agrees more with popular knowledge. Under सप्तजिह्व the वाचस्पत्य has "काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा। उग्रा प्रदीप्ता च क्रपीटयोनेः सप्तैव कीला: कथिताश्च जिह्वा: ॥"

5. जुह्वति—हु + लट् अन्ति they offer. जुहोति, जुहाव—जुहवाञ्चकार &c., होष्यति, अहौषीत्।

6. शोभा—शोभते अनया इति शुभ + अङ् करणे शोभा निपातनात्। *Or* शोभयति इति शुभ + णिच् + अच् कर्त्तरि स्त्रियाम् शोभा embellishment.

7. मन्दर &c.—क्षुभ सञ्चलने + क्त कर्त्तरि आदि कर्मणि क्षुब्ध: the churning rod. क्षुभ अन्तर्भावितण्यर्थ + क्त कर्मणि क्षुभित disturbed, churned. अम्भांसि धीयन्ते अस्मिन् अम्भोधि: sea, उपपदतत्—। वर्ण + णिच् स्वार्थे + युच् भावे वर्णना description. मन्दररूप: क्षुब्ध: मन्दरक्षुब्ध:, कर्मधा— like शाकपार्थिव। तेन क्षुभित:, ३तत्—। तादृश: अम्भोधि:, कर्मधा—। तस्य वर्णना, ६तत्—।

The rule "क्षुब्धस्वान्त—" in full is "क्षुब्ध-स्वान्त-ध्वान्त-लग्न-म्लिष्ट-विरिब्ध-फाण्ट-बाढानि मन्थ-मनस्-तमस्-सक्त-अविस्पष्ट-स्वर-अनायास-भृशेषु"—क्षुब्ध &c.,

are obtained by निपातन in the senses मन्थ &c. That is to say क्षुब्ध without इट् is correct if the sense is मन्थ, otherwise we must have क्षुभित with इट्। मन्थ is the churning-rod, the derivation being मथ्यते अनेन इति मन्थ + घञ् करणे ।

9. *Voice*—अमृतेन...(तेन भूयते) सद्भिः...हृयते...वर्णनया शोभय... (भूयते)।

108. Respect your pledge to overlook a hundred wrongs from Sisupala.

सहिष्ये शतमागांसि सूनोस्त इति यत्त्वया ।
प्रतीक्ष्यं तत् प्रतीक्ष्यायै पितृष्वस्रे प्रतिश्रुतम् ॥१०८॥

Prak.—प्रतीक्ष्यायै पितृष्वस्रे यत् प्रतिश्रुतं तत् प्रतीक्ष्यम् [There is again another consideration for which you can not war upon Sisupala just now. He, like Yudhishthira is the son of your father's sister. Do you not remember your promise to her ? That promise holds you back from war]. What promise do you mean ?—सूनोः ते शतम् आगांसि सहिष्ये इति [You promised her at Sisupala's birth that you would overlook a hundred of his misdeeds against you. I know his offences are many, but that figure is not yet reached]. 108.

Prose—प्रतीक्ष्यायै पितृष्वस्रे "ते सूनोः शतम् आगांसि सहिष्ये" इति यत् त्वया प्रतिश्रुतं तत् प्रतीक्ष्यम् ।

Eng.—"I shall stand a hundred wrongs from your son" —this, that was promised by you unto the revered sister of your father, has to be respected. 108.

Beng.—"আপনার পুত্রের একশত অপরাধ আমি ক্ষমা করিব"— তোমার পূজ্যা পিতৃষ্বসার নিকট তুমি এই অঙ্গীকার করিয়াছিলে। তদনুসারে তোমার কার্য্য করা উচিত। ১০৮।

Expl.—There is another consideration against war just now.

You promised to excuse Sisupala a hundred wrongs. The hundred is not yet complete. Also see *Prak.* and *Eng.* 108.

Malli.—यात्राया: प्रतिबन्ध: कश्चिद्दुस्तरस्तवास्ति इत्याह सहिष्ये इति[1]। 'प्रतीत्यायै' पूज्यायै ["पूज्य: प्रतीत्त्य" इत्यमर:] 'पितृष्वस्रे' पितृभगिन्यै ["विभाषा स्वसृपत्यो:" इति विकल्पादलुगभाव:। "मातृपितृभ्यां स्वसा" इति षत्वम्[2]] 'ते' तव 'सूनो: शतम् आगांसि' अपराधान् ["आगोऽपराधो मन्तुश्च" इत्यमर:] 'सहिष्ये सोढाहे 'इति यत् त्वया प्रतिश्रुतं' प्रतिज्ञातं 'तत् प्रतीत्त्य'' प्रतिपालनीयम। अन्यथा महादोषप्रसरणात् इति भाव: ॥ १०८ ॥

NOTES ON MALLI

1. There is a certain insurmountable obstacle to your marching out—this is what he says by सहिष्ये &c. 2. See *Charcha.*

Sara—अद्य शिशुपालवधे "अपराधशतमस्य सहिष्ये" इति प्रतिज्ञाभङ्गस्ते प्राप्नोति। तद्विरमास्मात्।

CHARCHA

1. सहिष्ये—सह + लट् ए I shall put up with. सहते, सेहे, सहिष्यते, असहिष्ट।

2. शतम्—Always singular. Qual. आगांसि। "विंशत्याद्या: सदैकत्वे" इत्यमर:।

3. प्रतीत्त्यम्—प्रति + ईच + ण्यत् कर्मणि has to be respected.

4. प्रतीत्त्यायै—See above. Qual. पितृष्वस्रे। For प्रतीत्त्य in the sense of पूज्य compare "भक्ति: प्रतीत्त्येषु कुलोचिता ते"—Raghu.

5. पितृष्वस्रे—स्वसृ sister. पितु: स्वसा पितृष्वसा father's sister, ऋवत्—। तस्यै। "प्रत्याङ्भ्यां श्रुव: पूर्वस्य कर्त्ता" इति सम्प्रदानत्वात् चतुर्थी। Malli's rule "विभाषा—" means that when स्वसृ or पति is the उत्तरपद the षष्ठी in the preceding uterine connection is optionally retained, *i. e.*, there is अलुक् of षष्ठी in पितु:ष्वसा and also अलुगभाव—absence of अलुक्, *i. e.*, लुक्—as here. The next rule "मातृ-

पितृभ्याम्—' means that स्वसृ always becomes ष्वसृ when following मातृ and पितृ with the षष्ठी elided. But note that if the षष्ठी is retained, the षत्व is optional by "मातुःपितुर्भ्याम् अन्यतरस्याम्" giving here मातुःष्वसा and मातुःस्वसा। Thus the वाक्य—मातुः स्वसा yields three compound forms, viz. मातृष्वसा (षष्ठी elided ष compulsory); मातुःस्वसा, मातुःष्वसा (षष्ठी retained ष optional).

6. प्रतिश्रुतम्—प्रति + श्रु + क्त कर्मणि promised. Sisupala was born with three eyes and four hands. A voice came from the sky that the boy would be killed by the person on whose lap the extra hands and the third eye would disappear. Soon after Krishna came to see the boy and on his lap the monstrosities disappeared. At the instance of his aunt, who was alarmed at the transformation, Krishna promised to put up with a hundred wrongs by Sisupala. See under Canto I, sl. 75. Also compare—"चेदिराजकुले जातस्त्र्यक्ष एष चतुर्भुजः। रासभारावसदृशं रुराव च ननाद च ॥...अन्तर्भूतं ततो भूतमुवाचेदं पुनर्वचः। यस्योत्सङ्गे गृहीतस्य भुजावभ्यधिकावुभौ। पतिष्यतः क्षितितले पञ्चशीर्षाविवोरगौ। तृतीयमेतद्बालस्य ललाटस्थं तु लोचनम्। निमज्जिष्यति यं दृष्ट्वा सोऽस्य मृत्युर्भविष्यति ॥...ततश्चेदिपुरीं प्राप्तौ सङ्कर्षणजनार्दनौ। यादवौ यादवीं द्रष्टुं स्वसारं तौ पितुस्तदा ॥...साभ्यर्च्य तौ तदा वीरौ प्रीत्या चाभ्यधिकं ततः। पुत्रं दामोदरोत्सङ्गे देवी संन्यदधात् स्वयम् ॥ न्यस्तमात्रस्य तस्याङ्के भुजावभ्यधिकावुभौ। पेततुस्तच्च नयनं न्यमज्जत ललाटजम् ॥ तद्दृष्ट्वा व्यथिता त्रस्ता वरं कृष्णमयाचत।...शिशुपालस्यापराधान् क्षमेथास्त्वं महाबल।...अपराधशतं क्षाम्यं मया ह्यस्य पितृष्वसः। पुत्रस्य ते वधार्हस्य मा त्वं शोके मनः कृथाः ॥"—*Mahabharata*, *Sabhaparvan.*

7. *Voice*—...सहिष्यन्ते ...त्वं प्रतिश्रुतवान् तेन प्रतीक्ष्येण (भूयते)।

109. Inviolable is the word of the good.

तीक्ष्णा नारुन्तुदा बुद्धिः कर्म शान्तं प्रतापवत्।
नोपतापि मनः सोष्म वागेका वाग्मिनः सतः ॥१०९॥

Prak.—True, but think of his misdeeds—सतः बुद्धिः तीक्ष्णा, अरुन्तुदा न [Think of his misdeeds by all means, but let not the thought urge you on to heart-rending deeds]. This cannot

be helped—सतः कर्म प्रतापवत् (अपि) शान्तम् [The wise have to adopt, now and then, acts of repression, but they do so in the most inoffensive manner possible]. But my mind constantly dwells upon his iniquities—सतः मनः सोष्म उपतापि न [The mind of the wise is sensitive to wrongs undoubtedly, but it avoids hurting others]. I think you are asking too much of me—सतः वाग्मिनः वाक् एका [Above all these rests the great truth that what the wise say is unalterable. From no consideration can you back out from your promise]. 109.

Prose—As in *Prak.*

Eng.—Of the wise, the intellect is sharp but not rending the vitals (of others) ; deeds are mighty but peaceful ; the mind is spirited, but not tormenting (others) ; when speaking, the speech is inviolable. 109.

Beng.—সাধুগণের এক কথা ; আর বুদ্ধি তীক্ষ্ণ কিন্তু পরের মর্ম্ম-পীড়া করে না, কার্য্য মহৎ অথচ প্রশান্ত, মন অভিমানী কিন্তু অন্যের তাপদায়ক নহে। ১০৯।

Expl.—Your intellect is keen, but do not employ it to cut others to the quick ; your deeds are mighty, let them be peaceful as well ; your mind is spirited, but let it not be directed to oppress. Above all remember that the words of the great are inviolable. 109.

Malli.—सत्यमस्ति प्रतिश्रुतं किन्तु भस्य उन्मत्तत्वात् भौद्धत्यत्वादपि जिह्मासितम्। अत आह तीक्ष्णेति[1]। 'सतः' सत्पुरुषस्य 'बुद्धिः तीक्ष्णा' निशिता। स्यादिति विद्धि इत्यध्याहारः। एवमुत्तरत्रापि[2]। तथापि मर्मः तुदतीति 'अरुन्तुदा' शस्त्रवत् मर्मच्छेदिनी 'न' भवेत्। अहिंसयैव परं पीडयेत् इत्यर्थः। 'कर्म' व्यापारः 'प्रतापवत्' तेजस्वि भयदं स्यात् तथापि 'शान्तं' स्यात्। न तु सिंहादिवत् हिंस्रं भवेत् इत्यर्थः। 'मनः' चित्तं 'सोष्म' अभिमानोष्म' स्यात्, तथापि उपतापयति इति 'उपतापि' अग्न्यादिवत् परसन्तापि 'न' स्यात्। 'वाग्मिनः' वक्तुः 'वाक् एका' एकरूपा स्यात्। वाग्मी सत्यमेव वदेत् इत्यर्थः। अतः सत्यसन्धस्य प्रतिश्रुतार्थहानिः

अनर्हा[8] इति भाव: [अत्र प्रकृतयो वाच: अप्रकृतानां बुद्धिकर्ममनसाञ्च तुल्यधर्मात् (?) औपम्यावगमात् दीपकालङ्कार: । "प्रकृताप्रकृतानाञ्च साम्ये तु तुल्यधर्मत: । औपम्यं गम्यते यत्र दीपकं तन्निगद्यते ॥" इति लक्षणात् । बुद्ध्यादीनां शस्त्रादिव्यतिरेको (? व्यतिरेकोऽपि) व्यज्यते ॥ १०९ ॥

NOTES ON MALLI

1. There is my promise, true ; but I am thinking of renouncing it because of his wildness and arrogance ; on this he says तीक्ष्णा &c. 2. "स्यादिति विद्धि" has to be supplied here ; similarly also in what follows. 3. Deviation from promise is unjustifiable in the truthful. 4. Here the अलङ्कार is दीपक because comparison is understood, from the common attributive, of वाच् which is the प्रकृत and बुद्धि, कर्मन्, मनस् which are अप्रकृत। The definition is—दीपक is that in which resemblance is understood from the common attributive.

Sara—सत्यं यद्व्याहृतं तद्व्याहृतमेव इति संस्मृत्य शिशुपालसम्बन्धे मनस उपतापित्वं बुद्धेररुन्तुदत्वं कर्मणश्च घोरत्वं प्रशमय ।

CHARCHA

1. अरुन्तुदा—अरुस् vitals मर्म। अरु: तुदतीति अरुस् + तुद + खश् कर्त्तरि स्त्रियाम् अरुन्तुदा rending the vitals, उपपदतत्—। For rules see under विधुन्तुदस्य, sl. 61.

2. प्रतापवत्—प्रतपत्यनेन इति प्र + तप + घञ् करणे प्रताप: majesty. प्रताप: अस्ति अस्मिन् इति प्रताप + मतुप् majestic.

3. उपतापि—उपतापयतीति उप + तप + णिच् + णिनि कर्त्तरि ताच्छील्य oppressing.

4. सोष्म—उष्मन् steam, hence *spirit.* उष्मणा सह वर्त्तमानं सोष्म spirited.

5. एका—One, *i. e.*, does not change, unalterable. Malli's एकरूपा means एकं रूपम् आकार: यस्या: ।

6. वाग्मिन:—वाक् अस्ति अस्य इति वाच् + ग्मिनि मत्वर्थे वाग्मी one who speaks. The मत्वर्थीय is here संसर्ग। If प्रशंसायाम् then वाग्मी is one who speaks well, *i. e.*, an eloquent speaker. For the different

senses of मत्वर्थीय affixes campare "भूमनिन्दा प्रशंसासु नित्ययोगेऽतिशायने। संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादयः॥" Also see under वाग्मिनः, sl 27.

7. सतः—अस+शतृ कर्त्तरि सन् that which exists. But everything exists ; hence, सन् is one of laudable existence, a sage. तस्य।

8. *Voice*—...बुद्ध्या तीक्ष्णया (भूयते) अरुन्तुदया न (भूयते); कर्मणा प्रतापवता शान्तेन (भूयते) ; मनसा सोष्मणा (भूयते) उपतापिना न (भूयते);... वाचा एकया (भूयते)।

110. How can you kill him before your pledge is redeemed ?

स्वयंकृतप्रसादस्य तस्याह्नो भानुमानिव।
समयावधिमप्राप्य नान्तायालं भवानपि॥ ११०॥

Prak.—भवान् तस्य अन्ताय न अलम् [You cannot kill him now]. Do you doubt my prowess ?—समयावधिम् अप्राप्य न अलम् [I do not. But morally you cannot kill him before the termination of your compact]. Is the compact so rigidly binding ?—स्वयंकृतप्रसादस्य तस्य [It is, because of your own motion you made the promise, and was not forced to it]. Can you cite a precedent ? —भानुमान् इव स्वयंकृतप्रसादस्य अह्नः [I can. The sun opens the day of his own motion ; he cannot close it, without reaching the end of his journey, before the lapse of the time contracted for]. 110.

Prose—अह्नः भानुमान् इव स्वयंकृतप्रसादस्य तस्य अन्ताय समयावधिम् अप्राप्य भवान् अपि न अलम्। ११०।

Eng.—Like the sun with respect to the day, thou too, without reaching the limit of thy promise (*Also*—without reaching the time-limit), art not able to end him unto whom concession (*Also*—light) was made by thy own self. 110.

Beng.—তুমি প্রসন্ন হইয়া স্বয়ং অঙ্গীকার করিয়াছ। এক্ষণে সূর্য্য যেমন দিবসের প্রসন্নতা ঘটাইয়া নির্দ্দিষ্টকালের পূর্ব্বে তাহার অন্ত করিতে পারেন না সেইরূপ তুমিও প্রতিজ্ঞা পার না হইয়া শিশুপালের বিনাশ করিতে পার না। ১১০।

Expl.—See *Eng.* and *Prak.*

Malli.—अशक्यश्च अकाले चैद्यवध इत्याह स्वयमिति । किञ्च 'अङ्गः भानुमानिव स्वयं कृतः प्रसादः' अनुग्रहः प्रकाशश्च यस्य तस्य चैद्यस्य 'अन्ताय समयावधिं' नियतकालावसानम् 'अप्राप्य भवान् अपि न अलम्' शक्तो न । तथा च वृथा अपकीर्त्तिरेव अन्यत् न किञ्चित् फलं स्यादिति भावः ॥ ११० ॥

Sara—आत्मकृतां प्रतिज्ञामपेक्ष्य युक्ता चैद्यवधे कालप्रतीक्षा, तन्मानय युधिष्ठिरस्य आह्वानम् ।

CHARCHA

1. स्वयम् &c.—स्वयम् is an अव्यय meaning आत्मना । प्र + सद + घञ भावे प्रसाद or प्रासाद। प्रसाद *favour* (Sisupala) ; also clearness, *brightness* (day) ; प्रासाद a mansion. स्वयं कृतः स्वयंकृतः done of own motion, २तत्— । स्वयंकृतः प्रसादः अस्य one favoured spontaneously (Sisupala), also one brightened up of his own accord (day) ; बहु— । तस्य । Qual. तस्य and अङ्गः । Sisupala did not ask for the favour, but his mother, and so the favour was not strictly speaking स्वयंकृत ।

2. तस्य, अङ्गः—शेषे षष्ठी, related to अन्ताय ।

3. भानुमान्—भानु a ray. भानवः सन्ति अस्य, बहु— । The epithet shows that the प्रसाद was done through the भानु ।

4. समयावधिम्—सम् सम्यक् अयते गच्छति इति सम् + अय + अच् कर्त्तरि समयः *engagement* संवित् (Sisupala) ; also *time* काल (day). "समयाः शपथाचारकालसिद्धान्तसंविदः" । अव + धा + कि भावे अवधि limit, end. समयस्य अवधिः, ६तत्— । तम् । समय, in the case of Sisupala, is reaching a hundred wrongs ; for the day, it is reaching the end of the journey, *i. e.*, half the circuit of the heavens.

5. अप्राप्य—प्र + आप + ल्यप् प्राप्य having reached. न प्राप्य, नञ् तत्— ।

6. अन्ताय—अलं योगे चतुर्थी । अन्त is नाश (Sisupala), also अवसान (day).

7. अलम्—अव्यय meaning here समर्थ । Qual. भवान् and भानुमान् ।

न अलम् implies *incapacity*. The incapacity is *moral* in the case of भवान् and *physical* with respect to भानुमान्।

8. भवान्—भातीति भा+डवतु कर्त्तरि &c. See *ante*.

9. *Voice*—...भानुमता...भवता (भूयते)।

10. *Remark*—Malli's remark "तथा च &c." has to be taken with modification. The incapacity of Hari being only *moral*, we cannot say the अपकीर्त्ति is वृथा and न किञ्चित् फलं स्यात्, because against the अपकीर्त्ति there is (1) देवकार्य्य, (2) अरिवध।

111. Let information be gathered about the enemy.

कृत्वा कृत्यविदस्तीर्थेष्वन्तः प्रणिधयः पदम्।
विदाङ्कुर्वन्तु महतस्तलं विद्विषदम्भसः॥ १११॥

Prak.—Well then do you advise me to let Sisupala severely alone ?—प्रणिधयः विद्विषदम्भसः तलं विदाङ्कुर्वन्तु [No, I do not mean that. But let our spies go out and take a measure of the enemies' strength]. That can be done at once—कृत्यविदः प्रणिधयः विदाङ्कुर्वन्तु [Nothing must be done in haste. The emissaries have to be selected with great care ; they must be experts in their work]. Why are you so apprehensive ?—महतः विद्विषदम्भसः तलं विदाङ्कुर्वन्तु [We are dealing with a mighty enemy, so the men must be the very best available]. Do please indicate the line of work ?—तीर्थेषु अन्तः पदं कृत्वा विदाङ्कुर्वन्तु [They should try to get a footing in all the eighteen departments of state of the enemy and report the information thus obtained]. 111.

Prose—कृत्यविदः प्रणिधयः तीर्थेषु अन्तः पदं कृत्वा महतः विद्विषदम्भसः तलं विदाङ्कुर्वन्तु। १११।

Eng.—Let spies, knowing the work, find out the depth of that big piece of water in the shape of our enemy by stepping down at its landings [*Also*—Let... find out the measure of that mighty water-like enemy by securing a footing among his close officers]. 111.

Beng.—জলের যেমন যে যে স্থানে নামিতে পারা যায় সেই সেই স্থলে নামিয়া ডুবুরীগণ ডুবিয়া গভীরতা স্থির করে সেইরূপ কার্য্যজ্ঞ চরেরা শত্রুর বিশ্বস্ত কর্ম্মচারীদিগের অন্তরঙ্গ হইয়া তাহার বলাবল অবগত হউক। ১১১।

Expl.—While we are preparing for our journey to Indraprastha, let expert spies go out to Mahismati and take measure of Sisupala's strength. Also see *Eng.* and *Prak.* above. 111.

Malli.—तर्हि किमयम् उपेक्ष्य इव ? इत्याह कृत्वेति[1]। किन्तु 'कृत्यविदः' कार्य्यज्ञाः विधिज्ञाश्च (? विधिज्ञाः कार्य्यज्ञाश्च)। प्रणिधीयन्ते इति 'प्रणिधयः' गूढ़चारिणः ["प्रणिधिर्गूढ़पुरुषः" इति हलायुधः]। तरन्ति एभिः इति 'तीर्थानि' मन्त्राद्यष्टादशस्थानानि जलावताराश्च ["योनौ जलावतारे च मन्त्राद्यष्टादशस्वपि। पुण्यक्षेत्रे तथा पात्रे तीर्थं स्यात्" इति हलायुधः]। तेषु 'अन्तः पदं' स्थानं चेषञ्च 'कृत्वा महतः' दुरवगाहस्य पूज्यस्य च (? पूज्यस्य दुरवगाहस्य च) 'विद्विषन्' शत्रोरेव 'अम्भः' तस्य 'तलं' स्वरूपं प्रमाणमिति यावत् ["अधःस्वरूपयोरस्त्री तलम्—" इत्यमरः] 'विदाङ्कुर्वन्तु' विदन्तु [विद्ज्ञाने। लोट्। "विदाङ्कुर्वन्त्वित्यन्यतरस्याम्" इति विकल्पात् आम्प्रत्ययनिपातः]। अम्भस इव शत्रोः कृततीर्थस्य सुप्रवेशत्वात् प्राक् अन्तः प्रविश्य परीक्ष्यः[2] इत्यर्थः। श्लिष्टपरम्परितरूपकम् ॥ १११

NOTES ON MALLI

1. Well then, is he to be left alone altogether ? On this he says 'No' by कृत्वा &c. 2. People can easily go down a big piece of water by first making landing places, so our enemy too can be easily measured by obtaining footing among his trusted officers ; hence he has to be scrutinised by getting within.

Sara—See Malli. "अम्भस इव...परीक्ष्यः"।

CHARCHA

1. कृत्यविदः—कृ + क्यप् कर्मणि कृत्य the injunctions of the Sastras, विधि (विद्विषत्) ; also कार्य्य work (अम्भस्)। कृत्य' जानन्ति इति कृत्य + विद् + क्विप् कर्त्तरि, उपपदतत्—। It means—those who know what the

Sastras say (विद्विषत्), *i. e.*, aware of the duties of a spy ; also those who know how to make a landing place properly (अम्भस्)।

2. तीर्थेषु—तरन्ति एभिः इति तृ+थक् करणे औणादिक तीर्थानि the eighteen principal officers (विद्विषत्), also landings. तेषु। At the Tirthas. अधिं ७मी। The Tirthas are 18 in परपक्ष and 15 in स्वपक्ष। Compare पञ्चतन्त्र—"रिपोरष्टादशैतानि स्वपक्षे दश पञ्च च। त्रिभिस्त्रिभिरविज्ञातैर्वेत्ति तीर्थानि चारकैः॥...मन्त्रिपुरोहितसेनापतियुवराजदौवारिकान्तर्वंशिकप्रशास्तृसमाहर्तृसन्निधातृप्रदेष्टृस्वाध्यक्ष-कोषाध्यक्षपारिषदबलाध्यक्ष-दुर्गपालप्रोत्कठभृत्याटविकादयः परपक्षे। एतेषां भेदेन रिपुः साध्यते।"—*Panchatantra.*

3. अन्तः—Into the affairs (विद्विषत्), under water (अम्भस्)। अधिं ७मी।

4. प्रणिधयः—प्र+नि+धा+कि कर्मणि प्रणिधि spy. "नेर्गदनद—" इति णत्वम्। प्रणिधि spy (विद्विषत्), also workmen employed (अम्भस्)।

5. पदम्—Place, footing (विद्विषत्), also step (अम्भस्)। The spies have to worm themselves into confidence ; this is how a पद is obtained. क्षेप in Malli. is पदक्षेप।

6. विदाङ्कुर्वन्तु—विद+आम्+कृ+लोट् अन्तु let them know. वेत्ति—वेद, लोट् वेत्तु—विदांकरोतु &c. विवेद—विदाञ्चकार: &c. वेदिष्यति, अवेदीत्। विद of the दिवादि and रुधादि class is अनिट्, the rest सेट्। "तुदिं नुदिं विद्यति विन्त इत्यपि" इत्यनिट् कारिका। The rule "विदाङ्कुर्वन्तु—" means that आम् is attached in *all* the लोट् विभक्तिs.

7. महतः—महत् great पूज्य (विद्विषत्), also दुरवगाह (अम्भस्)। तस्य।

8. तलम्—तल is स्वरूप or प्रमाण। This applies to both विद्विषत् and अम्भस्।

6. विद्विषत् &c.—वि+द्विष+शतृ कर्त्तरि विद्विषत् enemy. स एव अम्भः, कर्मधा—like शाकपार्थिव (रूपक कर्मधा—)। Also विद्विषन् अम्भ इव, उपमित कर्मधा—। तस्य। Malli. recognises both these forms of samasas ; witness अम्भस इव शत्रोः which takes it as an उपमित कर्मधा—, also शत्रुरेव अम्भः श्लिष्टपरम्परितरूपकम्, which assumes a रूपक कर्मधा—। A second रूपक, however, is not available in the verse and श्लिष्टपरम्परितरूपक seems questionable. We prefer उपमितकर्मधा— and treat the verse as an instance of श्लेषनिर्वाह्या उपमा।

10. *Voice*—कृत्यविद्भिः प्रणिधिभिः विदांक्रियताम्।

112. Spies are indispensable for state-craft.

अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना ।
शब्दविद्येव नो भाति राजनीतिरपस्पशा ॥ ११२ ॥

Prak.—I do not expect much from the spies—अपस्पशा राजनीतिः नो भाति [State-craft can make no headway without spies]. If we work in accordance with the Sastras, the necessity for spies disappears—अनुत्सूत्रपदन्यासा (अपि) नो भाति [Even then you have to depend upon workers, and the spies are an indispensable set of workers]. But suppose the regular officers are paid liberally, no need for spies will then arise—सद्वृत्तिः (अपि) नो भाति [The work of spies is of a peculiar kind, and cannot be expected from regular officers, however well they may be paid]. But suppose the usual pay is supplemented by periodical grants—सन्निबन्धना (अपि) नो भाति [Even permanent grants to the regular officers cannot render them as serviceable as spies]. I have not seen so much importance attached to a single item any where else—अपस्पशा शब्दविद्या इव [Why, in the science of grammar, the same pre-eminence is given to the पस्पश chapter of the भाष्य। You know that very well. Omit that chapter, and the science becomes useless in spite of its सन्निबन्धन called the भाष्य, in spite of its सद्वृत्ति known as the काशिका, and notwithstanding its अनुत्सूत्रपदन्यास of Jinendrabuddhi which goes by the name न्यास]. 112.

Prose—अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना राजनीतिः अपस्पशा शब्दविद्या इव नो भाति। ११२।

Eng.—King's policy, (even) with no steps taken outside the texts and with handsome salaries and permanent grants to the employed, does not succeed (*Or*—appears to me) without spies, like the science of grammar, with its splendid Bhashya, its fine Vritti and its Nyasa in which no word is

outside the Sutras, but without the Paspasa chapter of the Bhashya. 112.

Beng.—শব্দবিদ্যা যেমন তাদৃশ উপাদেয় ভাষ্যগ্রন্থ, তেমন সুন্দর বৃত্তিগ্রন্থ ও পাণিনির সূত্র হইতেই সমস্ত পদ সাধনে প্রবৃত্ত ন্যাসগ্রন্থ থাকিতেও ভাষ্যের পস্পশ নামক প্রথম অধ্যায় ছাড়িয়া দিলে শোভা হীন হয়, সেইরূপ রাজনীতি শাস্ত্রানুসারে চালিত হইয়াও, ভৃত্যগণের যথোচিত বেতন দিয়াও, নিযুক্ত লোকদিগকে কার্য্যের শেষে চিরস্থায়ী ভূমিদান প্রভৃতি করিয়াও, যদি চর নিযুক্ত না করে তবে শোভা পায় না। ১১২।

Expl.—A system of spies is essential to state-craft. No foreign policy will succeed without it even though conducted on the best approved lines, and with the most judicious employment of men and money. *Also* see *Prak.* and *Eng.* above.

Malli.—আবশ্যকশ্চৈতদিত্যাহ অনুৎসূত্রেতি। 'উৎসূত্রঃ' উচ্ছাস্ত্রঃ নীতিশাস্ত্রবিরুদ্ধঃ 'পদন্যাসঃ' একপদপ্রক্ষেপোঽপি স্বল্পব্যবহারোঽপি[1] ইতি যাবৎ। স নাস্তি যস্যাং সা 'অনুৎসূত্রপদন্যাসা' নীতিপূর্ব্বকসর্ব্বব্যবহারা ইত্যর্থঃ। অন্যত্র 'অনুৎসূত্রপদন্যাসা' অনুৎসৃষ্টসূত্রাক্ষরঃ ইষ্ট্যুপসংখ্যাননৈরপেক্ষ্যেণ সূত্রাক্ষরৈরেব সর্ব্বার্থপ্রতিপাদকঃ[2] 'ন্যাসঃ' বৃত্তিব্যাখ্যানগ্রন্থবিশেষো যস্যাং সা তথোক্তা। তথা 'সতী' যথার্থকল্পনয়া শোভনা 'বৃত্তিঃ' ভৃত্যামাত্যাদীনাম্ আজীবিকা[3] যস্যাং সা 'সদ্বৃত্তিঃ' অন্যত্র 'সতী বৃত্তিঃ' কাশিকাখ্যসূত্রব্যাখ্যানগ্রন্থবিশেষো যস্যাং সা ["বৃত্তির্গ্রন্থজীবনয়োঃ" ইতি বৈজয়ন্তী]। (তথা) 'সান্ত নিবন্ধনানি' অনুজীব্যাদীনাং ক্রিয়াবসানেষু দত্তানি গোহিরণ্যাদিশাশ্বতপারিতোষিকদানানি যস্যাং সা [এতচ্চ "দত্ত্বা ভূমিনিবন্ধনঞ্চ" (? ভূমিং নিবন্ধঞ্চ) ইত্যেতদ্বচনব্যাখ্যানে মিতাক্ষরায়াং দ্রষ্টব্যম্]। অন্যত্র 'সৎ নিবন্ধনং ভাষ্যগ্রন্থো যস্যাং সা। এবম্ভূতাপি 'রাজনীতিঃ' রাজবৃত্তিঃ 'অপগতঃ স্পশঃ' চারো যস্যাঃ সা 'অপস্পশা' চেৎ ["যথার্থবর্ণো মন্ত্রজ্ঞঃ স্পশো হরক উচ্যতে" ইতি হলায়ুধঃ]। অন্যত্র অবিদ্যমানঃ স্পশঃ শাস্ত্রারম্ভসমর্থকঃ[4] উপোদ্ঘাতসন্দর্ভগ্রন্থো[5] যস্যাং সা 'অপস্পশা'। 'শব্দবিদ্যা' ব্যাকরণবিদ্যা 'ইব নো ভাতি' ন শোভতে। তস্মাৎ চারপ্রেষণমাবশ্যকং তদ্রহিতস্য রাজ্ঞঃ অন্ধপ্রায়ত্বাৎ ইতি ভাবঃ [অত্র 'অপস্পশা' ইত্যত্র

जतुकाष्ठवत् शब्दयोरेव श्लिष्टत्वात् शब्दश्लेष[6]। 'सद्वृत्तिः सन्निबन्धना' इत्यत्र एकवृन्तावलम्बितफलद्वयवत् अर्थश्लेषः[7]। 'अनुत्सूत्रपदन्यासा' इत्यत्र तु उभयसम्भवात् उभयश्लेषः[8]। 'शब्दविद्येव' इति पूर्णोपमा व्यक्ता एव। तयोः सापेक्षत्वात् सङ्करः[9]]॥ ११२ ॥

NOTES ON MALLI.

1. Even the smallest transaction. 2. Securing all purposes from the words of the rules themselves, independent of the added इष्टिs and उपसंख्यानs. 3. Livelihood. 4. Justifying the undertaking of the treatise. 5. A prefatory work of selections. 6. Here we have शब्दश्लेष in अपस्पशा, because two words are clinging together like lac and wood. (The words are अप+स्पश for राजनीति and नञ्+पस्पश for शब्दविद्या)। 7. In सद्वृत्ति and सन्निबन्धना there is अर्थश्लेष as between two fruits hanging from the same stalk. (The senses (अर्थ) are निबन्धन = grant for राजनीति, and भाष्य for शब्दविद्या)। 8. But in अनुत्सूत्रपदन्यासा both being possible there are both kinds of श्लेष। (शब्दश्लेष because the words are अनुत्सूत्र+पदन्यास for राजनीति, and अनुत्सूत्रपद +न्यास for शब्दविद्या। Also अर्थश्लेष because सूत्र, पद and न्यास mean one thing for राजनीति, and a different thing for शब्दविद्या as explained in the *Charcha*). 9. In शब्दविद्येव the पूर्णोपमा is manifest. These two being dependent, we have a सङ्कर of the two.

Sara—See Malli. "तस्मात् चार···प्रायत्वात्"।

CHARCHA

1. अनुत्सूत्र &c.—Qual. both राजनीति and शब्दविद्या। सूत्र means the texts of शुक, कौटिल्य &c. (राजनीति); also the aphorisms of Panini (शब्दविद्या)। पद foot (राजनीति); also *word* (शब्दविद्या)। नि+अस क्षेपे दिवादि+घञ् भावे न्यास planting; also नि+अस+घञ् अधिकरणे न्यास a commentary on the Kasika Vritti written by Jinendra-

buddhi. उत्क्रान्त: सूत्राणि उत्सूत्र: that which has over-ridden the texts, unauthorised ; प्रादितत्—। पदस्य न्यासा: पदन्यासा: planting of the foot, taking a step ; इतत्—। उत्सूत्र: पदन्यास: अस्याम् उत्सूत्रपदन्यासा in which steps are taken disregarding the Sastras, बहु—। न तथा, नञ्तत्—। Qual. राजनीति:। Also उत्क्रान्तानि सूत्रेभ्य: उत्सूत्राणि outside the sutras, प्रादितत्—। तादृशानि पदानि अस्मिन् उत्सूत्रपद: in which words are beyond the sutras, बहु—। न उत्सूत्रपद: अनुत्सूत्रपद:, नञ्तत—। तादृशो न्यासो यस्याम्, बहु—। Qual. शब्दविद्या। Malli. here remarks—"इष्ट्युपसंख्यान...प्रतिपादक:"। To understand this, note that there are several words which cannot be derived by the sutras of Panini. For these Katyayana had added rules ending with इति वक्तव्यम् (this has to be said) or इति उपसंख्यानम् (this has to be noted). These go by the name वार्त्तिक sutras. Malli's उपसंख्यान is वार्त्तिक। In time, however, even the additions of Katyayana were found insufficient. So finally पतञ्जलि made fresh additions distinguished by the word इष्यते। These are known as इष्टि sutras. Jinendra deems that the इष्टिs and the उपसंख्यानs are unnecessary, all words being derivable from the सूत्रs alone. His attempt to show this has given us the celebrated work न्यास। Hence the न्यास is here called अनुत्सूत्रपद।

2. सद्वृत्ति:—वर्त्तते अनया इति वृत+क्तिन् करणे वृत्ति: livelihood (राजनीति); also, gloss, commentary (शब्दविद्या)। सती वृत्ति: अस्याम् that which pays good salaries, बहु—(राजनीति) ; also that which has a good commentary (शब्दविद्या)। The commentary is the काशिका written by two grammarians, Jayaditya and Vamana, possibly in the fifth century A. D.

3. सन्निबन्धना—निबध्यते अनेन इति नि+बन्ध+ल्युट् करणे निबन्धनम् a grant of earth, cattle &c. सन्ति निबन्धनानि अस्याम् allowing good grants of land &c. बहु—। Qual. राजनीति:। Also, निबध्यते अस्मिन् इति नि+बन्ध+ल्युट् अधिकरणे निबन्धनम् a treatise. Refers to the महाभाष्य of पतञ्जलि। सत् निबन्धनम् अस्याम्, बहु—। Qual. शब्दविद्या।

4. शब्दविद्या—वेत्ति अनया इति विद+क्यप् करणे संज्ञायाम् विद्या science. शब्दानां विद्या the science of words, *i. e.*, grammar, इतत्—।

5. नो—An अव्यय meaning the same as the negative particle न ।

6. भाति—भा + लट् तिप् shines. भाति, बभौ, भास्यति, अभासीत् ।

7. राजनीतिः—राज्ञां नीतिः the line of policy of kings, ६तत्— ।

8. अपस्पशा—स्पश spy. अपगताः स्पशाः अस्याः (प्रमी) अपस्पशा destitute of spies, बहु— । Qual. राजनीतिः । Also पस्पश is the first chapter of the महभाष्य dealing with some very important introductory matter. अविद्यमानः पस्पशः अस्याम् अपस्पशा divested of the पस्पश chapter, बहु— । Qual. शब्दविद्या ।

9. *Voice*—... न्यासया सद्वृत्त्या सन्निबन्धनया राजनीत्या अपस्पशया शब्दविद्यया...भायते ।

113. Let the spies cause estrangement between the enemy and his ministers.

अज्ञातदोषैर्दोषज्ञैरुद्दूष्योभयवेतनैः ।
भेद्याः शत्रोरभिव्यक्तशासनैः सामवायिकाः ॥ ११३ ॥

Prak.—शत्रोः सामवायिकाः भेद्याः [The enemy's ministers have to be estranged]. How ?—उद्दूष्य भेद्याः [By publicly denouncing them as traitors]. How is that possible ?—दोषज्ञैः उद्दूष्य भेद्याः [This is to be done by people who know their lapses]. Where can you get such people ?—अज्ञातदोषैः अभिव्यक्तशासनैः उभयवेतनैः [That is precisely where the spies come in. It is they that should enter the services of the enemy taking care that their real character is not detected ; and then when opportunity occurs expose ministers in high position as above]. 113.

Prose—अज्ञातदोषैः दोषज्ञैः अभिव्यक्तशासनैः उभयवेतनैः शत्रोः सामवायिकाः उद्दूष्य भेद्याः । ११२ ।

Eng.—The counsellors of the enemy are to be estranged, tainting them through those who are in the pay of both sides, whose guilt is undetected, but who know the lapses of others and who have produced documentary evidence. 113.

Beng.—তোমার লোক যাইয়া শত্রুর চাকরী গ্রহণ করুক। উহারা নিজের দোষ গোপন করিয়া শত্রুর প্রধান কর্ম্মচারীদিগের দোষ জানিতে থাকিবে ও সময় বুঝিয়া শত্রুর অমাত্য প্রভৃতির লেখা কাগজ ধরাইয়া দিয়া রাজার সহিত তাহাদের ভেদ ঘটাইবে। ১১৩।

Expl.—Your own officers, under disguise, should take service under your enemy, win the confidence of the principal officers of state there, and, when time comes, denounce them as traitors producing documentary evidence. Also see *Prak.* and *Eng.* above.

Malli.—न केवलं चारमुखेन वृत्तान्तज्ञानम् अपि तु उपजापश्च[1] कर्त्तव्यः इत्याह अज्ञातेति। किञ्च 'अज्ञातदोषैः' परैः[2] अज्ञातस्वकर्मभिः 'दोषज्ञैः' स्वयं परमर्मज्ञैः 'अभिव्यक्तानि' भेद्यस्य[3] अग्रे प्रकटितानि 'शासनानि' तदमात्याद्यविश्वासकराणि[4] कूटलिखितानि येषां तैः 'उभयवेतनैः' उभयत्र भेद्ये स्वामिनि च[5] 'वेतनं' भृतिर्येषां तैः उभयजीविकाग्राहिभिः भेद्यनगरवास्तव्यैः चरैः[6] इत्यर्थः ["—भृतयी वेतनम्" इत्यमरः] 'शत्रोः' सम्बन्धिनः समवायं समवयन्ति इति 'सामवायिकाः' सङ्घमुख्याः सचिवादयः ["समवायान् समवैति" इति ठक्] 'उद्धृत्य' द्विषामिते दत्तहस्ताः[7] अस्माभिरेषां लिखितान्येव गृहीतानि इति उच्चैर्दूषयित्वा 'भेद्या' विघट्टनीयाः। ११२।

NOTES ON MALLI

1. Intrigue ; secret overtures. 2. By enemies. 3. Of the one who is to be estranged, *i. e.*, the enemy kings. 4. Creating suspicion upon his ministers &c. 5. With the enemy king to be estranged and also with the real master. 6. By spies residing in the city of the enemy king. Join at meetings, become members of a body of men. 7. These have lent a helping hand to the enemy.

Sara—See Malli, "न केवलम्...कर्त्तव्यः"।

CHARCHA

1. अज्ञात &c.—न ज्ञातः अज्ञातः undetected, नञ्तत्—। दुष्+घञ् भावे दोष delinquency. अज्ञातः दोषः एषाम् अज्ञातदोषाः, बहु—। तैः। Qualifies उभयवेतनैः which is used substantively. The दोष is उभयवेतनता। Their movements should be very cautions giviug no chance to the enemy to suspect them as being in the pay of both sides.

2. दोषज्ञैः—दोष here is of the enemy ministers and consists of carelessness, error of judgment &c. दोषान् जानन्ति इति दोष + ज्ञा + क कर्त्तरि दोषज्ञाः those who know the lapses, उपपदतत्—। तैः; Qual. उभयवेतनैः।

3. उद्घुष्य—उद् + घुष + णिच् + ल्यप् having loudly denounced.

4. उभय &c.—उभयोः (७मी of उभ in the dual, or उभाभ्याम् in the पञ्चमी—"अवर्ज्यो बहुव्रीहिर्व्यधिकरणो जन्माद्युत्तरपदः" इति वामनः) वेतनम् एषाम् उभयवेतनाः drawing salary from both, बहु—। तैः। ३या करणे। करण of the क्रिया in भेद्या। The word is used substantively; or say qual. चरैः understood. उभ here bocomes उभय, because, whenever there is a वृत्ति, the word उभ takes अयच्। वृत्तिविषये नित्यमयच्। Thus in a समासवृत्ति compare उभयपक्षविनीतनिद्राः। Malli's उभयत is an instance of तद्धितवृत्ति।

5. भेद्याः—भिद + ण्यत् कर्मणि to be estranged. *Or* भिद + घञ् भावे भेद estrangement, rupture. भेदेन योजयितव्या इति भेद + णिच् + यत् कर्मणि।

6. अभिव्यक्त &c.—अभि + वि + अञ्ज + क्त कर्मणि अभिव्यक्त exhibited. शास + ल्युट् करणे शासनम् letter. अभिव्यक्तं शासनं यैः, बहु—। तैः। Qual. उभयवेतनैः। Malli. has शासनं येषाम्। He connects येषाम् with शासनम् and has शेषे षष्ठी। The idea is—A certain minister writes something to the चर, taking him for an honest man. Unfortunately the writing is loose and ambiguous and capable of being twisted into something of a compromising character. The letter is a शासन to the चर (शेषे षष्ठी)। He takes up his शासन to the enemy-king and denounces the minister. Next suppose there is no कर्मविवक्षा in अभिव्यक्त; the क्त is then कर्त्तरि, the mean-

ing being '*disclosed*', '*revealed*', '*out*' &c. अभिव्यक्तं शासनं येषाम् then means—whose correspondence is out.

7. सामवायिकाः—समवयन्ति एषु इति सम्+अव+इ+घञ् अधिकरणे समवायाः assemblages. समवायान् समवयन्ति इति समवाय+ठक् सामवायिकाः those who attend assemblies, members of assemblies, *i. e.*, the तीर्थs referred to in sl. 111. In deriving समवाय as above, we have overlooked the restriction that घञ् is enjoined after हलन्त words. To avoid this objection, we derive it, after Bhanuji, thus:—समवाय्यन्ते इति सम्+अव+अय +घञ् कर्मणि समवायाः those who are summoned, *i. e.*, caused to meet together. It is a body of men. Rest as above.

8. *Voice*—...सामवायिकान्...भिन्द्यात् (भवान्)। If अज्ञात &c. have अनुक्ते कर्त्तरि तृतीया then...दोषाः...ज्ञाः...शासनाः...वेतनाः...सामवायिकान्...भिन्द्युः।

9. *Remark*—As a practical illustration of the नीति here expounded, the student may refer to the scene between सिद्धार्थक, भागुरायण, मलयकेतु and राक्षस in मुद्राराक्षस, Act V, towards the close. For अभिव्यक्तशासन comp. "मलयकेतुः—भागुरायण, दर्शय लेखम्" &c. The भेद culminates in "मलयकेतुः (सक्रोधम्)—राक्षस, राक्षस, नाहं विश्रम्भघाती राक्षसः। मलयकेतुः खल्वहम्। तद्गच्छ सर्वात्मना समाश्रीयतां चन्द्रगुप्तः"।

114. Let your spies coax kings to be present at the sacrifice.

उपेयिवांसि कर्त्तारः पुरीमाजातशात्रवीम्।
राजन्यकान्युपायज्ञैरेकार्थानि चरैस्तव ॥ ११४ ॥

Prak.—राजन्यकानि आजातशात्रवीं पुरीम् उपेयिवांसि कर्त्तारः [It should be so managed that the kings may be all present at Yudhishthira's sacrifice]. Which kings do you mean?—तव एकार्थानि राजन्यकानि [I mean kings who are of the same mind with you and hence inimically disposed towards Sisupala]. How is that to be done?—उपायज्ञैः चरैः [Do it by means of clever spies]. 114.

Prose—उपायज्ञैः तव चरैः एकार्थानि राजन्यकानि आजातशात्रवीं पुरीम् उपेयिवांसि कर्त्तारः ॥ ११४ ॥

Eng.—By such of your spies as are resourceful, that host of kings with a common object with you (*Or*—with the enemy) should be made to go to the capital of Ajatasatru. 114.

Beng.—এদিকে যতক্ষণ আমরা ইন্দ্রপ্রস্থে যাওয়ার উদ্যোগ করিতেছি ততক্ষণ তোমার চরেরা কৌশলে স্বপক্ষ (Or—বিপক্ষ) রাজবর্গকেও তথায় উপস্থিত করাইবে।

Expl.—See *Eng.* and *Prak.* above.

Malli.—उपेयिवांसीति। किञ्च 'उपायज्ञैः' कार्य्यसाधनकुशलैः 'तव' चरन्तीति (? तैः) 'चरैः' गूढ़चारिभिः [पचाद्यच्] 'एकार्थानि' त्वया सह एकप्रयोजनानि राजन्यानां समूहाः 'राजन्यकानि' ["गोत्रोक्ष—" इत्यादिना वुञ्] अजातशत्रोः इमाम् 'आजातशात्रवीं' पुरीम् इन्द्रप्रस्थम् 'उपेयिवांसि' प्राप्नुवन्ति (? प्राप्तवन्ति) ["उपेयिवान्—" इत्यादिना क्वसुप्रत्ययान्तो निपातः] 'कर्त्तारः' करिष्यन्ते [कृञः कर्मणि लुट्]। इन्द्रप्रस्थे अस्माकं महत् कार्य्यं भविष्यति तत् अध्वरयात्राव्याजेन सन्नद्वैरागन्तव्यम् इति गूढ़' सन्दिश्य तत्र सर्वे मेलयितव्याः इत्यर्थः।

Sara—See Malli "इन्द्रप्रस्थे...मेलयितव्याः"।

CHARCHA

1. उपेयिवांसि—उप+इ+क्वसु (for लिट्) कर्त्तरि उपेयिवस् those that went. तानि। Pred. to राजन्यकानि। Decline in the neuter—उपेयिवः उपेयुषी उपेयिवांसि &c.

2. कर्त्तारः—कृ+लुट् तारम् कर्मणि will be made.

3. आजात &c.—अजातशत्रु is a name of Yudhishthira (See अजातारिः, sl. 102). तस्य इयम् इति अजातशत्रु+अण् स्त्रियाम् आजातशात्रवी। ताम्। कर्म of the क्रिया in उपेयिवांसि। आजातशत्रवी was expected ; we have वृद्धि in both पूर्वपद and उत्तरपद by "अनुशतिकादीनाञ्च", अनुशतिकादि being an आकृतिगण।

4. राजन्यकानि—राज्ञः अपत्यानि इति राजन्+यत् राजन्याः Kshattriyas in general. राजन्यानां समूहाः इति राजन्य+वुञ् राजन्यकानि groups

of Kshattriya kings. उक्ते कर्मणि प्रथमा। For the rule for वुञ्, see under राजकम्, sl. 102. राजन्यकम् itself contains a plural idea (being a समूह—a group). Hence राजन्यकानि in the plural implies *different groups*.

5. उपायज्ञैः—उपाय *means* (Deriv. *ante*). उपायं जानन्ति इति उपाय + ज्ञा + क कर्त्तरि उपायज्ञाः those who are conversant with *means*, resourceful ; उपपदतत्—।

6. एकार्थानि—एकः अर्थः प्रयोजनमेषाम् एकार्थानि having a common object, बहु—। This may be interpreted either as "common with yourself" (Malli) or "common with Sisupala". The latter sense, "common with Sisupala", is preferable, because the slokas following speak of Sisupala and *his* partisans as present at the sacrifice.

7. *Voice.*—उपायज्ञाः...चराः... ।

115. There, when Yudhishthira will honour you, your enemies will kick up a row.

सविशेषं सुते पाण्डोर्भक्तिं भवति तन्वति ।
वैरायितारस्तरलाः स्वयं मत्सरिणः परे ॥ ११५ ॥

Prak.—परे स्वयं वैरायितारः [There your enemies will of their own accord start a quarrel]. Why ?—पाण्डोः सुते भवति सविशेषं भक्तिं तन्वति (सति) [Yudhishthira will publicly show his esteem for you ; this your enemies will resent]. Why should they ?—तरलाः मत्सरिणः परे [They are a fickle lot ; the marks of Yudhishthira's esteem will make them envious and they will start hostilities]. 115.

Prose—पाण्डोः सुते भवति सविशेषं भक्तिं तन्वति (सति) तरलाः मत्सरिणः परे स्वयं वैरायितारः ।

Eng.—Pandu's son (Yudhishthira) paying special respect to you, your fickle and spiteful enemies will of themselves commence hostilities. 115.

Beng.—সেখানে পাণ্ডুপুত্র যুধিষ্ঠির নিশ্চয় তোমার সবিশেষ সম্মান করিবেন। তাহা দেখিয়া তোমার ক্ষুদ্রহৃদয় শত্রুগণ হিংসায় জ্বলিয়া যাইবে ও স্বতঃপ্রবৃত্ত হইয়া কলহ উপস্থিত করিবে। ১১৫।

Expl.—See *Eng.* and *Prak.* above.

Malli.—ननु तव अध्वरकर्मणि को युद्धावकाश इत्याशङ्क्य तत्रैव महत् कलह-बीजं सम्पादयति सविशेषमिति[1]। 'पाण्डोः सुते' युधिष्ठिरे 'भवति' पूज्ये त्वयि 'सविशेषं' यथा तथा 'भक्तिं' तन्वति' सति 'तरलाः' चञ्चलाः 'मत्सरिणः' द्वेषवन्तः 'परे' शत्रवः 'स्वयम्' एव 'वैरायितारः' वैरं कर्त्तारः ["शब्दवैरकलह—" इत्यादिना क्यङ्, ततः कर्त्तरि लुट्[2]]॥ ११५॥

NOTES ON MALLI

1. Well, where is there room for fight in the celebration of the sacrifice ? Apprehending this rejoinder he shows by सविशेषम् &c. that *that* is the very place where there will arise a great cause for quarrel. 2. See *Charcha.*

Sara—तत्रैव शत्रवो युधिष्ठिरेण भवति विहितां पूजां न मर्षयिष्यन्ति कलहञ्च भवता करिष्यन्ति।

CHARCHA

1. सविशेषम्—वि+शिष+घञ् भावे विशेषः distinction. विशेषेण सह वर्त्तमानं यथा तथा, बहु—। Qual. तन्वति।

2. सुते—भावे ७मी।

3. भवति—भातीति भा+भवतु भवान्। तस्मिन्। See *ante.*

4. तन्वति—तन+शतृ कर्त्तरि तन्वत् showing. तस्मिन्।

5. वैरायितारः—वैरं कर्त्तारः इति वैर+क्यङ्+लुट् तारस् कर्त्तरि will commence hostilities. वैरायते, वैरायामास &c., वैरायिष्यते, अवैरायिष्ट। Malli's rule in full is "शब्दवैरकलहाभ्रकण्वमेघेभ्यः करणे"—क्यङ् is attached to शब्द, वैर &c. in the sense "to do it".

6. तरलाः—तरल fickle. This explains why मत्सरिणः।

7. मत्सरिणः—मत्सर envy अन्यशुभद्वेष। सः अस्ति एषाम् इति मत्सर+इनि मत्सरिन् envious.

8. *Voice*—तरलैः मत्सरिभिः परैः... वैरायिता।

116. Then those who know themselves will secede from him.

य इहात्मविदो विपक्षमध्ये सहसंवृद्धियुजोऽपि भूभुजः स्युः ।
बलिपुष्टकुलादिवान्यपुष्टैः पृथगस्मादचिरेण भाविता तैः ॥ ११६ ॥

Prak.—इह विपक्षमध्ये अचिरेण तैः अस्मात् पृथक् भाविता [The result will be that a large number of kings will desert Sisupala]. None will do that—ये भूभुजः आत्मविदः स्युः तैः भाविता [There are many among Sisupala's partisans who differ from him by nature. These will secede]. But they have come by their fortune through him—सहसंवृद्धियुजः अपि पृथक् भाविता [They will secede, I am sure, though so long they have enjoyed prosperity in common with Sisupala]. Is that believable ?—बलिपुष्टकुलात् अन्यपुष्टैः इव पृथक् भाविता [I will give you an example of such defection. The cuckoo grows in the nest of the crow along with the young crows. But when time comes he knows himself and deserts the companions of his younger days. That is just what these kings will do]. 116.

Prose—इह विपक्षमध्ये सहसंवृद्धियुजः अपि ये भूभुजः आत्मविदः स्युः तैः बलिपुष्टकुलात् अन्यपुष्टैः इव अचिरेण अस्मात् पृथक् भाविता । ११६ ।

Eng.—Here, among the enemies, kings who know their selves, if there be any, will in no time secede from him like cuckoos from the crowd of crows. 116.

Beng.—শিশুপালের একসঙ্গে এই বিপক্ষগণের শ্রীবৃদ্ধি হইয়াছে। তথাপি ইহাদের মধ্যে যাহাদের আত্মজ্ঞান আছে তাহারা, কোকিল যেমন কাকের দল হইতে সময়ে পৃথক্ হইয়া পড়ে, সেইরূপ এই দল হইতে সত্বর পৃথক্ হইবে। ১১৬।

Expl.—Many of them, however, are aware of their own worth and know that you fully deserve this preference over them. So while others resent it and take up arms, these will stand by or perhaps side with you. Also see *Eng.* and *Prak.* above. 116.

Malli.—किं तेऽपि सर्वे वेरायिष्यन्ते ? न इत्याह य इति । 'ये (?) इह विपक्षमध्ये' शत्रुमध्ये 'सहसंवृद्धियुजः अपि' चैद्येन सह 'समृद्धिं' गता अपि ["सत्सूद्विष—" इत्यादिना क्विप्] 'ये भूभुजः' राजानः 'आत्मविदः' स्वाभिजनवेदिनः[1] 'स्युः'। यद्वा—स्वात्मस्वरूपवेदिनः[2] स्युः 'तैः' भूभुग्भिः 'बलिपुष्टकुलात्' काककुलात् ["काके तु करटारिष्टबलिपुष्टसकृत्प्रजाः" इत्यमरः] 'अन्यपुष्टैः' परभृतैः 'इव अचिरेण' सद्यः 'अस्मात्' विपक्षमध्यात् ["अन्यारात्—" इत्यत्र अन्यशब्दस्य अर्थपरत्वात् पृथगादिप्रयोगेऽपि पञ्चमी[3]] 'पृथक् भाविता' पृथक् भविष्यते [भावे लुट् । चिण्वदिटि वृद्धिः]। तेष्वपि केचित् अस्माभिः सङ्गंस्यन्ते (?) इत्यर्थः । [औपच्छन्दसिकं वृत्तम्] ॥ ११६ ॥

NOTES ON MALLI

1. Aware of their own origin. 2. Aware of their own worth. 3. There is पञ्चमी in connection with पृथक् &c. because in the rule "अन्यारात्—" अन्य stands for all words meaning अन्य ।

Sara—किन्तु तेषां सर्वे एव न वैरायिष्यन्ते । सन्ति तेषु केचन ये भवतः पूजामनुमोदन्ते ते तु अस्माभिः संगंस्यन्ते ।

CHARCHA

7. आत्मविदः—आत्मन् self. आत्मानं विदन्ति इति आत्मन् + विद + क्विप् कर्त्तरि आत्मविदः knowing their selves, उपपदतत्— । Knowledge of self may be taken in two ways here—(i) Memory of their humble origin, *i. e.*, how from mediocrity they have come by greatness (स्वाभिजनवेदिनः); (ii) Consciousness of their inferiority to Hari, hence of the folly of resenting that honour was done to Hari (स्वात्मस्वरूपवेदिनः) । The latter seems preferable. The former reminds them of how much they owe to Sisupala and hence tends rather to tighten their union with Sisupala.

2. विपक्ष &c.—विरुद्धः पक्षः एषां विपक्षाः antagonists, बहु— । विपक्षाणां मध्यम्, ६तत्— । तस्मिन् । अधिं ७मी ।

3. सह &c.—सम् + वृध + क्तिन् भावे संवृद्धि great prosperity. सहवृ

संवृद्धिः सहसंवृद्धिः common prosperity, सुप्सुपा। सहसंवृद्धा युज्यन्ते इति सहसंवृद्धि + युज + क्विप् कर्त्तरि enjoying prosperity together, उपपदतत्—। Comp. सहसंवृद्धि with सहवसति compounded in "सहवसतिमुपेत्य यैः प्रियायाः"—*Sakuntala*, II.

4. भूभुजः—भुवं भुञ्जते or भुञ्जन्ति इति भू + भुज् + क्विप् कर्त्तरि enjoyers of the earth, or guardians of the earth ; उपपदतत्—। In the latter sense we get भुञ्जन्ति in the परस्मैपद by the rule "भुजोऽनवने"।

5. स्युः—अस + लिङ् युस् might be. भाष्यवचनात् सम्भावनायां लिङ्।

6. बलि &c.—बलि offerings. बलिभिः पुष्टाः बलिपुष्टाः reared by offerings, *i. e.*, crows (that eat of the daily offerings made by house-holders), ३तत्—। तेषां कुलम्, ६तत्—। तस्मात्। पृथक्शब्दयोगे ५मी। ३या and द्वितीया are also correct. See under अस्मात्।

7. अन्यपुष्टैः—अन्यैः पुष्टाः अन्यपुष्टाः reared by others, *i.e.*, a cuckoo (which is reared by the crow) ; ३तत्—। तैः। कर्त्तरि ३या।

8. अस्मात्—इदम् here refers to विपक्षमध्ये। तस्मात्। पृथक्शब्दयोगे ५मी। It is not clear why Malli here refers to the rule "अन्यारात्—"। There is a special rule for पृथक्, viz, "पृथग्विनानानाभिस्तृतीयान्यतरस्याम्" which gives द्वितीया, तृतीया and पञ्चमी in connection with पृथक्, विना and नाना। Malli's reference would have been necessary if this special rule did not exist, but then ५मी alone would be the correct विभक्ति।

6. अचिरेण—चिर a long time. न चिरम् अचिरम् not a long time, नञ्तत्—। तेन। अपवर्गे तृतीया।

10. भाविता—भू + लुट् ता भावे। भविता is the usual form, but the rule "स्यसिच्सीयुट्तासिषु भावकर्मणोरुपदेशेऽज्झनग्रहदृशां वा चिण्वदिट् च" directs that in the भाव and कर्मवाच्य when स्य (लट्), सिच् (लुङ्), सीयुट् (लिङ्) or तासि (लुट्) follow, the roots हन, ग्रह्, दृश and those that end in a vowel in the धातुपाठ, optionally behave as if चिण् followed (चिण्वद्भाव) and take इट् with चिण्वद्भाव। Thus भू gives भविता (*no* चिण्वद्भाव no इट्) or भाविता (चिण्वत् and इट्)।

11. तैः—अनुक्ते कर्त्तरि ३या।

12. *Voice*—...युगभिः अपि यैः भूभुगभि आत्मविद्भिः भूयेत ते... अन्यपुष्टाः...भवितारः।

13. *Remark*—The metre is औपच्छन्दसिक which is regulated by मात्रा, although in our case there is correspondence in syllables also. The definition is given as "पर्यन्ते र्यौ तथैव शेषमौपच्छन्दसिकं सुधीभिरुक्तम्" on which Narayana remarks—"विषमपादे षोड़श समपादे च अष्टादश मात्राः कार्य्याः"—The first and third lines are to have 16 and second and fourth 18 matras each. Again a light vowel has one matra a heavy one has two.

Hence the *matras* in the first line are ;—

य द्व द्वा त्म वि दो वि प च म ध्ये } =16

Similarly in the third. The second line has—

स ह सं व्र डि यु जो पि भू भु जः स्तुः | =18

Similarly the fourth.

117. I have shown you the way, may now your enemies perish.

सहजचापलदोषसमुद्धतश्चलितदुर्बलपक्षपरिग्रहः ।
तव दुरासदवीर्य्यविभावसौ शलभतां लभतामसुहृद्गणः ॥११७॥

Prak.—असुहृद्गणः शलभतां लभताम् [Let your enemies play the part of locusts]. Where ?—तव दुरासदवीर्य्यविभावसौ [Your prowess is a fire of such intensity that it cannot be approached. In it may the enemies become moths and consume themselves]. How can they act as moths ?—सहजचापलदोषसमुद्धतः असुहृद्गणः [The ememies are restless like moths through inherent fickleness]. Again ?—चलितदुर्बलपक्षपरिग्रहः असुहृद्गणः [The moths flutter about on getting a weak pair of wings ; the enemies have a weak side which is shaken].

Prose—सहजचापलदोषसमुद्धतः चलितदुर्बलपक्षपरिग्रहः असुहृद्गणः तव दुरासदवीर्य्यविभावसौ शलभतां लभताम् । ११७ ।

Eng.—May the host of enemies raised by their in-born short-coming of fickleness, with the side espoused by them

becoming unsteady and weak (*also*—fluttering the weak wings they have come by) play the part of locusts in the fire of your unapproachable prowess (*Or*—In the unapproachable fire of your prowess). 117.

Beng.—শত্রুগণ নিজের চপলতা দোষে তোমার বিরুদ্ধে দণ্ডায়মান হইয়াছে। তাহাদের পক্ষ ভিন্ন হইয়া দুর্ব্বল হইয়া পড়িয়াছে। এক্ষণে তোমার অসহ্য বীর্য্যবহ্নিতে উহারা পতঙ্গের মত আত্মসমর্পণ করুক।

Expl.—It is pure fickleness that has urged these enemies against you ; but their side has become weak through the defection of a considerable number of them. I hope they will now fall an easy prey to your resistless prowess. Also see *Prak.* and *Eng.* above.

Malli.—अथ फलितं निगमयन् आशिषं प्रयुङ्क्ते सहजेति[1] 'सहजं' स्वाभाविकं 'चापलं' दुर्विनीतत्वम् अनवस्थितत्वञ्च ["चपलः पारदे शीघ्रे दुर्विनीतेऽनवस्थिते" इति वैजयन्ती] तेनैव 'दोषेण समुद्धतः' दृप्तः। 'पक्षः' सहायो गरुच्च ["पक्षः पार्श्वगरुत्साध्यसहायबलभित्तिषु" इति वैजयन्ती]। 'चलितः' अस्थिरः 'दुर्बलपक्षपरिग्रहः' यस्य सः 'असुहृद्गणः' शत्रुवर्गः 'तव दुरासदवीर्य्यविभावसौ' दुःसहतेजोवह्नौ ["वीर्य्यं शुक्रे प्रभावे च तेजःसामर्थ्ययोरपि", "सूर्य्यवह्नी विभावसू" इति विश्वामरौ] 'शलभतां' पतङ्गत्वम् ["समौ पतङ्गशलभौ" इत्यमरः ; भावे तल्] 'लभतां' गच्छतु। रूपकालङ्कारः। द्रुतविलम्बितं वृत्तम् ॥ ११७ ॥

NOTE ON MALLI

1. By सहज &c. he pronounces a benediction embodying the final result.

Sara—एवमात्मविदां पृथग्भावेन दुर्बलाः शत्रवः हेलयैव भवता समुच्छिद्यरन्।

CHARCHA

1. सहज &c.—सह जातम् इति सह+जन+ड कर्त्तरि सहजम् inborn. चपल fickle ; तस्य भावः इति चपल+अण् चापलम् fickleness (असुहृत);

also अस्थिरता restlessness (शलभ)। सम् + उद् + हन + क्त कर्मणि समुद्धत raised ; Malli has दृप्त Arrogant. *Raised* suits both असुहृत् and शलभ which is therefore preferable. सहजं चापल्यम्, कर्मधा—। तत् एव दोषः, कर्मधा—। तेन समुद्धतः, ३तत्—। Raised by the shortcoming of inborn fickleness (असुहृत्), also raised...restlessness (शलभ)। These kings are in arms against you, because they resent the honour done to you. This is fickleness. It is fickleness that has raised them against you. Hence they are truly सहजचापल-दोषसमुद्धत। Again locusts are proverbially restless. Their very restlessness raises them up to fly. Hence they too are सहजचापलदोषसमुद्धत।

2. चलित &c.—चल + क्त + कर्त्तरि चलित shaken (असुहृत्), also fluttering (शलभ)। Enemy's side is *shaken*, because of the defection spoken of in sl. 116. पक्ष side (असुहृत्) ; also wing (शलभ)। परि + ग्रह + अप् भावे परिग्रहः espousing (असुहृत्) ; also, coming by (शलभ)। पक्षस्य परिग्रहः पक्षपरिग्रहः, ६तत्—। By the maxim "भावानयने द्रव्यानयनम्" this means परिगृहीतः पक्षः the side espoused (असुहृत्) ; also the wings acquired (शलभ)। चलितः अतएव दुर्बलः पक्षपरिग्रहः यस्य whose side is weak through desertion (असुहृत्), त्रिपद बहु—। Also चलितौ दुर्बलौ पक्षपरिग्रहौ यस्य whose frail wings are fluttering (शलभ), त्रिपद बहु—।

3. दुरासद &c.—दुःखेन आसद्यते इति दुर् + आ + सद + खल् कर्मणि दुरासदः unapproachable, उपपदतत्—। विभा वसु अस्य विभावसुः fire, बहु—। वीर्य्यमेव विभावसुः वीर्य्यविभावसुः fire of prowess. कर्मधा—like शाकपार्थिव (रूपककर्मधा—)। दुरासदः वीर्य्यविभावसुः, कर्मधा—। तस्मिन्।

4. शलभताम्—शलभ locusts. तेषां भावः शलभता। ताम्।

5. लभताम्—लभ + लोट् ताम् आशिषि may acquire. "आशिषि लिङ्लोटौ" इति लोट्। लभते, लेभे, लप्स्यते, अलब्ध।

6. असुहृद्गणः—सुहृद् friend (sl. 105—सुहृदो विमनीकृताः)। न सुहृदः असुहृदः enemies, नञ्तत्—। तेषां गणः, ६तत्—।

7. *Voice*—......समुद्धतैः...परिग्रहैः...गणैः...शलभता लभ्यताम्।

8. *Remark 1*—For a similar idea compare "कः शालभेन विधिना लभता विनाशम्"—*Mudra-Rakshasam*, Act I.

9. *Remark* 2—The metre is द्रुतविलम्बित the definition being "द्रुतविलम्बितमाह नभौ भरौ"—the triads न, भ, भ, र (See Canto I), in order, constitute a द्रुतविलम्बित। Thus—

स ह ज	चा प ल	दो ष स	मु द्ध तः
⏑ ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	— ⏑ —
न	भ	भ	र

118. The speech removed Hari's perplexity and pleased him.

इति विशकलितार्थामौद्धवीं वाचमेनाम्
अनुगतनयमार्गामर्गलां दुर्नयस्य।
जनितमुदमुदस्थादुच्चकैरुच्छ्रितोरः-
स्थलनियतनिषण्णश्रीश्रुतां शुश्रुवान् सः ॥ ११८ ॥

(इति श्रीमाघकृतौ शिशुपालवधे महाकाव्ये श्रयङ्के द्वितीयः सर्गः)

Prak.—एनाम् औद्धवीं वाचं शुश्रुवान् उच्चकैः सः उदस्थात् [Hari got up from his seat greatly elated on hearing this speech of Uddhava]. How did he take the speech ?—जनितमुदम् औद्धवीं वाचम् [He was mightily pleased with it]. Why ?—इति विशकलितार्थां वाचम् [The speech was a masterly analysis of all the points involved]. Then he preferred it to Balarama's speech—दुर्नयस्य अर्गलां वाचम् [All thought of Balarama's hasty and inconsiderate speech left Hari after he had listened to Uddhava]. What was the special recommendation of Uddhava's speech ?—अनुगतनयमार्गां वाचम् [It was in strict accord with the teachings of the Sastras]. Was the counsel well guarded ?—उच्छ्रितोरःस्थलनियतनिषण्णश्रीश्रुतां वाचम् [Besides the three members of the council, Lakshmi, who constantly sat on the chest of Hari, alone heard of it ; hence it was well guarded indeed]. 118.

Prose—सः इति विशकलितार्थाम् अनुगतनयमार्गाम् दुर्नयस्य अर्गलां

जनितमुदम् उच्छ्रितोरःस्थलनियतनिषण्णश्रीश्रुताम् औद्धवीम् एनां वाचं शुश्रुवान् उच्चकैः उदस्थात्। *Or*—उच्चकैः वाचम्…*Or* again उच्चकैरुच्छ्रित…। ११८।

Eng.—Hari rose elated on having heard this speech of Uddhava in which the correct line of policy was followed and the subject matter was thus analysed—the speech which was a bar to bad policy and was overheard by *Sri* (alone) who constantly rested on his high and broad chest—the speech which gave him joy. 118.

Beng.—এইরূপে নীতিমার্গের অনুসরণে সর্ব্ববিষয়ের বিশ্লেষণ করিয়া উদ্ধব বিরত হইলেন। বলরামের সমর্থিত দুর্নীতির পথে অর্গল পড়িল। হরি আনন্দে উৎফুল্ল হইয়া যজ্ঞযাত্রার মানসে আসন হইতে উত্থিত হইলেন। এই মন্ত্রণা হরির বিশাল ও উন্নত বক্ষে নিত্যলগ্না লক্ষ্মী ভিন্ন পঞ্চম ব্যক্তি জানিতে পারিল না ॥ ১১৮ ॥

Expl.—Uddhava's masterly analysis of the situation left no doubt in the mind of Hari as to the course to follow. He was mightily pleased to see that it was possible to kill two birds at one throw—to oblige Yudhishthira and kill enemies at the same time. He got up to give necessary orders for the journey to Indraprastha. 118.

Malli.—इतीति। 'सः' हरिः इत्थम् (? 'इति' इत्थम्) 'विशकलितार्थां' विवेचितार्थाम् 'अनुगतनयमार्गां' नीतिमार्गानुसारिणीं 'दुर्नयस्य' बलभद्राद्युक्तस्य इत्यर्थः 'अर्गलां' निवारयित्रीम्। इति वैधर्म्येण रूपकालङ्कारः[1] ["तद्विष्कम्भोऽर्गलं न ना" इत्यमरः]। अतएव 'जनितमुदं' हरेः कृतानन्दाम् 'उच्छ्रिते' उन्नते 'उरः-स्थले नियतं निषण्णया' अविश्रान्तमाश्रितया 'श्रिया श्रुताम्'। नान्यया इति मन्त्रगुप्तिः। उद्धवस्य इमाम् 'औद्धवीम् एनां' पूर्वोक्तां 'वाचं शुश्रुवान्' श्रुतवान् ["भाषायां सदवसश्रुवः" इति क्वसुः] उच्चैरेव 'उच्चकैः' उन्नतः सन् ["अव्यय-सर्वनाम्नामकच् प्राक् टेः" इत्यकच् प्रत्ययः] 'उदस्थात्' आसनादुत्थितवान् ["उदोऽनूर्द्ध्वकर्मणि" इत्यस्य प्रत्युदाहरणमेतत्[2]। रूपकानुप्रासालङ्कारौ। मालिनी-वृत्तम्]॥ ११८॥

इति मल्लिनाथसूरिविरचिते माघकाव्यव्याख्याने सर्वङ्कषाख्ये द्वितीयः सर्गः।

NOTES ON MALLI

1. The अलङ्कार is रूपक through negation (*Charcha*). The resemblance lying in the absence of a certain attribute. Or विशिष्टो धर्मः अस्य विधर्मः specially virtuous. तस्य भावः वैधर्म्यम् व्यतिरेकः। *Trans.*—The अलङ्कार is रूपक through a व्यतिरेक (See *Charcha*). 2. This is an instance of one that is not an example of the rule "उद्दो—"।

CHARCHA

1. विशकलित &c.—शकल piece. शकलानि कृताः इति शकल+णिच् + क्त कर्मणि शकलिताः taken to pieces, analysed. विशेषेण शकलिताः, fully analysed. प्रादितत्—। विशकलिताः अर्थाः अनया अस्यां वा विशकलितार्था that which has fully analysed the details, बहु—। ताम्।

2. औद्धवीम्—उद्धवस्य इयम् इति उद्धव+अण् स्त्रियाम् औद्धवी। ताम्।

3. वाचम्—कर्म of the क्रिया in शुश्रुवान्। न लोकेति षष्ठीनिषेधः।

4. एनाम्—Here एनाम् occurs at the very outset of the remark on the speech. Hence it is not in an अन्वादेश। The rule "द्वितीयाटौस्स्वेनः" does not apply. Thus एनाम् is irregular here ; एताम् is the correct form, but is avoided solely for the sake of the alliteration सेनामनु।

5. अनुगत &c.—नीयते अनेन इति नी + अच् करणे बाहुलकात् नयः polity. तस्य मार्गः नयमार्गः, ६तत्—। अनुगतः नयमार्गः अनया अनुगतनयमार्गा that which follows the correct line of policy, बहु—। ताम्। Here we say बाहुलकात् नयः because the rule "श्रिणीभुवोऽनुपसर्गे" is a bar to अच् directing घञ् instead. The form then is नायः। The Vritti remarks under this rule "कथञ्च नयो राज्ञः ? 'कृत्यल्युटो बहुलम्' इत्यच् भविष्यति"। We may also say नयतीति नयः पचाद्यच्। The meaning then is that which guides, *i. e.*, polity.

6. दुर्नयस्य—दुष्टो नयः दुर्नयः bad policy, प्रादितत्—। Also दुष्टो नयः अस्य दुर्नयः a wrong-doer (See below). तस्य। Now, नी is read णी in the धातुपाठ of पाणिनि, so it is a णोपदेश root. The rule "उपसर्गादसमासेऽपि णोपदेशस्य" should therefote give दुर्णय with the cerebral. Why then dental ? The answer is, the Varttika

"दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः" does not treat दुर् as an उपसर्ग with reference to णत्वविधि। Malli here remarks "वैधर्म्येण रूपकालङ्कारः"। There seems to be some confusion here. रूपक generally arises through साधर्म्य ; the basis is then उपमा। If the basis be व्यतिरेक, as it may be according to some, we get a रूपक through वैधर्म्य (*i. e.*, through व्यतिरेक)। Thus in "त्यागस्तावत् सुरतरुयशः-कौमुदीकालमेघः" the fame of the well-known उपमान of दातृ (*i. e.*, सुरतरु = कल्पवृक्ष) is said to have been eclipsed by the king's charity. Hence instead of उपमापर्य्यवसान we have here व्यतिरेकपर्य्यवसान। This is a रूपक through वैधर्म्य। But दुर्नयस्य अर्गला suggests no such व्यतिरेक। We therefore take it as a श्लिष्टपरम्परितरूपक thus :—दुष्टो नयः दुर्नयः bad policy ; also दुष्टो नयः अस्य दुर्नयः an ill-trained person—a wrong-doer. Wrong-doers are restrained with the door locked or barred. Uddhava's speech was to bad policy as a bar is to a wrong-doer. This is उपमा with speech (वाच्) compared to bar (अर्गला), both being प्रतिरोधक ; and with bad policy (दुर्नय) compared to wrong-doer (दुर्नय), both being प्रतिरुद्ध। Suppressing the common attributives we get रूपक, *i. e.*, वागेव अर्गला, दुर्नय एव दुर्नयः (श्लेष)।

7. जनित &c.—जन + णिच् + क्त कर्मणि स्त्रियां जनिता caused. मुद् + क्विप् भावे मुद् joy. जनिता मुत् अनया जनितमुत् that which has caused joy, बहु—। ताम्। The joy was due to the fact that Hari had seen विप्रतिषेध of two duties (sl. 6) and his mind had been कार्य्यद्वयाकुल (sl. 1) ; the विप्रतिषेध has now vanished and his mind is once again at ease (see *Expl.*).

8. उदस्थात्—उद् + स्था + लुङ् तिप् rose. तिष्ठति—ते, तस्थौ—स्थे, स्थास्यति—ते, अस्थात्—अस्थित। Malli. here refers to the rule "उदः अनूर्द्ध्वकर्मणि" which gives आत्मनेपद to उद् + स्था when upward motion is not implied, and remarks that this is an instance where that rule does not apply, the reason being that here we have *upward motion* in rising from the seat.

9. उच्चकैः—Pred. to सः। This has occured so often that no comment seems necessary (See Canto I, sls. 7, 12, 16 etc.).

The rule "अव्यय—" means that अकच् comes in before the last vowel in an अव्यय and सर्वनाम ।

10. उच्छ्रित etc.—उद् + श्रि + क्त कर्त्तरि उच्छ्रित high. उरस् chest. नि + यम + क्त कर्मणि नियत restricted, constant. नि + सद् + क्त कर्त्तरि = निषद् + क्त = निषन् + न निषण्न = निषण्ण seated. प्रशस्तम् उरः उरःस्थलम्.broad chest, कर्मधा—of the नित्यसमास class. नियतं निषण्णा नियतनिषण्णा always seated, सुप्सुपा । उच्छ्रितम् उरःस्थलम् high and broad chest, कर्मधा— । तत्र नियतनिषण्णा constantly seated on the high and broad chest, सुप्सुपा । तादृशी श्रीः, कर्मधा— । तया श्रुता, ३तत्— । Besides the three that took part in the deliberation, she alone heard it, no one else. Hence the counsel was well guarded. This is what Malli. means by "नान्यया इति मन्त्रगुप्तिः" । Here the नित्यसमास in उरःस्थलम् is by the rule "प्रशंसावचनैश्च"—जातिवाचक words are compounded in a कर्मधा— with words that are restricted (रूढ़ि) to mean प्रशंसा । स्थल is indeed प्रशंसावाचक, thus :—"मतल्लिकोद्घनिश्राः स्युः प्रकाण्डस्थलभित्तयः । हस्तपाशतटाः पाश्पालीमचर्चिकादयः ॥" Note the use of the word श्री at the end of the canto. Also see Canto I, last verse.

11. शुश्रुवान्—श्रु + लिट् स्थाने क्वसु कर्त्तरि शुश्रुवस् he that heard. स एव । Qual. सः । क्वसु is usually a वैदिक affix. The rule "भाषायाम्—" allows it in lay writings, after सद्, वस, श्रु ।

12. *Voice*—तेन...शुश्रुवुषा...उदस्थायि ।

13. *Remark*—The metre is मालिनी defined as "ननमयययुतेयं मालिनी भोगिलोकैः"—The triads न, न, म, य, य in order with pause (यति) after the eighth syllable and at the end, constitute a मालिनी । Thus :—

अ	नु	ग	त	न	य	मा	र्गा	म	र्गे	ला	दु	नें	य	स्य
⏑	⏑	⏑	⏑	⏑	⏑	—	—	—	⏑	—	—	⏑	—	—
	न			न			म			य			य	

The pause is after र्गा (भोगिन्) and after स्य (लोक) ।

14. इति श्रीमाघ etc.—See end of Canto I.

THE END.

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206. ষ্রষাভ্যাং নো ণঃ সমানপদে—একই পদেস্থিত ঋ, র, ষ, ইহাদের পরবর্ত্তী ন স্থানে ণ হয়।

207. রাজাহঃসখিভ্যষ্টচ্—তৎপুরুষে রাজন্, অহন্ ও সখি শব্দ অন্তে থাকিলে সমাসান্ত 'টচ্' প্রত্যয় যোগ করিতে হয়। মহারাজঃ, দশাহঃ সচিবসখঃ। ইত্যাদি।

208. রিচ্ to empty—লট্ রিণক্তি—রিঙ্‌ক্তে, লিট্ রিরেচ—রিরেচে, লৃট্ রেক্ষ্যতি—রেক্ষ্যতে, লুঙ্ অরৈক্ষীৎ—অরিচৎ—অরিক্ত।

209. রুচ to shine, to cause satisfaction—লট্ রোচতে, লিট্ রুরুচে, লৃট্ রোক্ষ্যতে, লুঙ্ অরোচিষ্ট—অরুচৎ।

210, রুচ্যর্থানাং প্রীয়মাণঃ—রুচ্যর্থ ধাতুর যোগে যিনি প্রীতি অনুভব করেন তিনি 'সম্প্রদান'। তুভ্যং রোচতে মোদকঃ।

211. রুদ to weep—লট্ রোদিতি, লিট্ রুরোদ, লৃট্ রোদিষ্যতি, লুঙ্ অরোদীৎ—অরুদৎ।

212. রুধ to oppose—লট্ রুণদ্ধি—রুন্ধে, লিট্ রুরোধ—রুরুধে, লৃট্ রোৎস্যতি—তে, লুঙ্ অরোৎসীৎ—অরুধৎ—অরুদ্ধ।

213. রুহ্ to sprout—লট্ রোহতি, লিট্ রুরোহ, লৃট্ রোক্ষ্যতি, লুঙ্ অরুক্ষৎ।

214. রূপ to scrutinise—লট্ রূপয়তি, লিট্ রূপয়ামাস, লৃট্ রূপয়িষ্যতি, লুঙ্ অরূরুপৎ।

215. লক্ষ to indicate— লট্ লক্ষয়তি—তে, লিট্ লক্ষয়ামাস—ঞ্চক্রে—ম্বভূব, লৃট্ লক্ষয়িষ্যতি—তে, লুঙ্ অললক্ষৎ—ত।

216. লক্ষণহেত্বোঃ ক্রিয়ায়াঃ—ক্রিয়ান্তরের পরিচায়ক বা হেতু বুঝাইবার জন্য লটের স্থানে শতৃ ও শানচ্ হয়।

217. লজ্জ to blush—লট্ লজ্জতে, লিট্ ললজ্জে, লৃট্ লজ্জিষ্যতে, লুঙ্ অলজ্জিষ্ট।

218. লপ্ to speak—লট্ লপতি, লিট্ ললাপ, লৃট্ লপিষ্যতি লুঙ্ অলাপীৎ—অলপীৎ।

219. লভ to gain—লট্ লভতে; লিট্ লেভে; লৃট্ লপ্স্যতে, লুঙ্ অলব্ধ।

220. লম্ব to dangle—লট্ লম্বতে, লিট্ ললম্বে, লৃট্ লম্বিষ্যতে, লুঙ্ অলম্বিষ্ট।

221. লষ to desire—লট্ লষতি—তে—লষ্যতি—তে, লিট্ ললাষ—লেষে, লৃট্ লষিষ্যতি—তে, লুঙ্ অলাষীৎ—অলষীৎ—অলষিষ্ট।

222. লস to shine—লট্ লসতি, লিট্ ললাস, লৃট্ লসিষ্যতি লুঙ্ অলসীৎ—অলাসীৎ।

223. লিখ to write, to paint—লট্ লিখতি, লিট্ লিলেখ, লৃট্ লেখিষ্যতি, লুঙ্ অলেখীৎ।

224. লিঙ্গ to mark—লট্ লিঙ্গতি—লিঙ্গয়তি, লিট্ লিলিঙ্গ—লিঙ্গয়ামাস etc. লৃট্ লিঙ্গিষ্যতি—লিঙ্গয়িষ্যতি, লুঙ্ অলিঙ্গীৎ—অলিলিঙ্গৎ।

225. লুঠ to wriggle—লট্ লোঠতি—তে, লিট্ লুলোঠ—লুলুঠে, লৃট্ লোঠিষ্যতি—তে, লুঙ্ অলুঠৎ—অলোঠিষ্ট।

226. লুপ্ আখ্যায়িকাভ্যো বহুলম্—'তদ্বিষয়ে আখ্যায়িকা' এই অর্থে উৎপন্ন তদ্ধিতের অনেক সময়ে লোপ হয়। বাসবদত্তা। ইত্যাদি।

227. লোক to see—লট্ লোকতে, লিট্ লুলোকে, লৃট্ লোকিষ্যতে, লুঙ্ অলোকিষ্ট।

228. লোচ্ to see—লোক ধাতুর ন্যায় রূপ।

229. ল্যব্লোপে কর্মণ্যধিকরণে চ—ক্ত্বা বা ল্যপ্ প্রত্যয়ান্ত শব্দের লোপ হইলে তাহার কর্মে ও অধিকরণে পঞ্চমী বিভক্তি হয়। আসনাৎ প্রেক্ষতে। ইত্যাদি।

230. বচ to speak—লট্ বক্তি, লিট্ উবাচ, লৃট্ বক্ষ্যতি, লুঙ্ অবোচৎ।

231. বদ to speak—লট্ বদতি, লিট্ উবাদ, লৃট্ বদিষ্যতি, লুঙ্ অবাদীৎ। ক্ত উদিত।

232. বধ to kill—লট্ বধতি, লিট্ ববাধ, লৃট্ বধিষ্যতি, লুঙ্ অবাধীৎ।

233. বঞ্চ to move—লট্ বঞ্চতি, লিট্ ববঞ্চ, লৃট্ বঞ্চিষ্যতি, লুঙ্ অবঞ্চীৎ। To deceive—লট্ বঞ্চয়তে, লিট্ বঞ্চয়ামাস etc. লৃট্ বঞ্চয়িষ্যতি, লুঙ্ অববঞ্চত।

234. বন্দ to salute—লট্ বন্দতে, লিট্ ববন্দে, লৃট্ বন্দিষ্যতে, লুঙ্ অবন্দিষ্ট।

235, বর্ণ to describe, to paint etc.—লট্ বর্ণয়তি, লিট বর্ণয়ামাস etc. লট্ বর্ণয়িষ্যতি, লুঙ্ অববর্ণৎ।

236. বর্ষাস্ভাভবিষ্যতি—ভবিষ্যৎ কালের প্রতি লক্ষ্য না থাকিলে তদ্ধিত যোগে বৃদ্ধি বিষয়ে উত্তরপদস্থ বর্ষশব্দের বৃদ্ধি হইবে।

237. বর্ত্তমানসামীপ্যে বর্ত্তমানবদ্বা—আসন্ন ভূত ও ভবিষ্যৎকালে বিকল্পে বর্ত্তমানের ন্যায় তিপ্ প্রভৃতির যোগ হয়। অয়মহং গচ্ছামি।

238. বষ্টিভাগুরিরল্লোপমবাপ্যোরুপসর্গয়োঃ। আপঞ্চাপি হলন্তানাং যথা বাচা নিশা দিশা ॥—ভাগুরির মতে 'অব' ও 'অপি' এই দুই উপসর্গের 'অ' লোপ পায়, আর হলন্ত শব্দ আকারান্ত হয়। অবগ্রহ বগ্রহ, অপিহিত পিহিত, বাচ্ বাচা, নিশ্ নিশা, দিশ্ দিশা, ইত্যাদি। (বিকল্পে)।

239. বস to stay—লট্ বসতি, লিট্ উবাস, লৃট্ বৎস্যতি, লুঙ্ অবাৎসীৎ। ক্ত উষিত।

240. to carry—লট্ বহতি—তে, লিট্ উবাহ—উহে, লৃট্ বক্ষ্যতি—তে, লুঙ্ অবাক্ষীৎ অবোঢ়। ক্ত ঊঢ়।

241. বা to blow—লট্ বাতি, লিট্ ববৌ, লৃট্ বাস্যতি লুঙ্ অবাসীৎ।

242. বিদ to know—লট্ বেত্তি etc. (Also বেদ বিদতুঃ বিদুঃ। বেত্থ বিদথুঃ বিদ। বেদ বিদ্ব বিদ্ম), লিট্ বিদাঞ্চকার etc.—বিবেদ, লৃট্ বেদিষ্যতি, লুঙ্ অবেদীৎ। ক্ত বিদিত—বিত্ত (নিপাতনে)। To exist—লট্ বিদ্যতে, লিট্ বিবিদে, লৃট্ বেৎস্যতে, লুঙ্ অবিত্ত। ক্ত বিন্ন। To acquire, to enjoy লট্ বিন্দতি—তে, লিট্ বিবেদ—বিবিদে, লৃট্ বেৎস্যতি—বেৎস্যতে—বেদিষ্যতি—বেদিষ্যতে, লুঙ্ অবিদৎ—অবেদিষ্ট—অবিত্ত। ক্ত বিদিত—বিন্ন। To deliberate—লট্ বিন্তে, লিট্ বিবিদে, লৃট্ বেৎস্যতে, লুঙ্ অবিত্ত। ক্তবিত্ত—বিন্ন। "সত্তায়াং বিদ্যতে জ্ঞানে বেত্তি বিন্তে বিচারণে। বিন্দতেবিন্দতি লাভে শ্নম্—লুক্—শ্যন্—শেঘিদং ক্রমাৎ ॥"

243. বিভাষা কৃঞি—কৃধাতু পরে থাকিলে তিরস্ শব্দের বিকল্পে গতি সংজ্ঞা হয়।

244. বিশ to enter—লট্ বিশতি, লিট্ বিবেশ, লৃট্ বেক্ষ্যতি, লুঙ্ অবিক্ষৎ।

245. বৃ to request—লট্ বরতি—তে—বৃণোতি বৃনুতে—বৃণাতি—বৃণীতে, লিট্ ববার—বব্রে, লৃট্ বরিষ্যতি—তে—বরীষ্যতি—তে, লুঙ অবারীৎ—অবরিষ্ট—অবরীষ্ট—অবৃত।

246. বৃত to exist, to engage—লট্ বর্ত্ততে, লিট্ ববৃতে, লৃট্ বর্ত্তিষ্যতে—বৎর্স্যতি, লুঙ্ অবর্ত্তিষ্ট—অবৃতৎ।

247. বৃধ to grow—লট্ বর্দ্ধতে, লিট্ ববৃধে, লৃট্ বর্ধিষ্যতে—বৎর্স্যতি, লুঙ্ অবর্ধিষ্ট—অবৃধৎ।

248. বেপ to tremble—লট্ বেপতে, লিট্ বিবিপে, লৃট্ বেপিষ্যতে, লুঙ্ অবেপিষ্ট।

249. বোপসর্জ্জনস্ত—বহুব্রীহি সমাসে সহ শব্দ স্থানে বিকল্পে স আদেশ হয়।

250. ব্রজ to wander—লট্ ব্রজতি, লিট্ বব্রাজ, লৃট্ ব্রজিষ্যতি, লুঙ্ অব্রাজীৎ।

251. শক to prevail, to forbear—লট্ শক্নোতি—শক্যতি—শক্যতে, লিট্ শশাক—শেকে, লৃট্ শক্ষ্যতি—শক্ষ্যতে, লুঙ্ অশকৎ—অশক্ত (দিবাদি)।

252. শঙ্ক to apprehend—লট্ শঙ্কতে, লিট্ শশঙ্কে, লৃট্ শঙ্কিষ্যতে, লুঙ্ অশঙ্কিষ্ট।

253. শংস to hope—এই ধাতু আঙ্ পূর্ব্বক প্রযুক্ত হয়। লট্ আশংসতে, লিট্ আশশংসে, লৃট্ আশংসিষ্যতে, লুঙ্ আশংসিষ্ট।

254. শব্দ to announce—লট্ শব্দয়তি, লিট্ শব্দয়াঞ্চকার etc. লৃট্ শব্দয়িষ্যতি, লুঙ্ অশশব্দৎ।

255. শব্দায় to make noise—লট্ শব্দায়তে, লিট্ শব্দায়ামাস etc. লৃট্ শব্দয়িষ্যতে, লুঙ্ অশব্দায়িষ্ট।

256. শব্দায়ি to elicit response—লট্ শব্দায়য়তি, লিট্ শব্দায়য়ামাস etc. লৃট্ শব্দায়য়িষ্যতি, লুঙ্ অশশব্দায়ৎ।

257. শম to see—লট্ শাম্যতি-শাময়তে, লিট্ শশাম—শাময়ামাস, লৃট্ শমিষ্যতি—শাময়িষ্যতে, লুঙ্ অশমৎ—অশীশমত।

258. শাকপার্থিবাদি—শাকপ্রিয়ঃ পার্থিবঃ এই বাক্যে কর্ম্মধারয় সমাস করিলে 'প্রিয়' শব্দের লোপ করিয়া 'শাকপার্থিব' শব্দ করা হইল। এইরূপ আরও অনেক শব্দ আছে, ইহাদের সাধারণ নাম 'শাকপার্থিবাদি'।

259. শাচ্ছোরন্যতরস্যাম্—তকারাদি প্রত্যয় হইতে ক ইৎ গেলে তাহার যোগে শো ও ছো ধাতু স্থানে বিকল্পে শি ও ছি হয়।

260 শী to recline—লট্ শেতে, লিট্ শিশ্যে, লৃট্ শয়িষ্যতে, লুঙ্ অশয়িষ্ট। লট্ অন্তে শেরতে।

261. শুচ to mourn—লট্ শোচতি, লিট্ শুশোচ, লৃট্ শোচিষ্যতি, লুঙ্ অশোচীৎ।

262. শুনো দন্তদংষ্ট্রাকর্ণকুন্দবরাহপুচ্ছপদেষু দীর্ঘো বাচ্যঃ—সমাসে পূর্ব্ব পদে শ্বন্ শব্দ ও পরপদে দন্ত প্রভৃতি সাতটীর যে কোন শব্দ থাকিলে শ্বন্ স্থানে শ্বা হয়। শ্বাবরাহ। ইত্যাদি।

263. শুভ to shine—লট্ শোভতে, লিট্ শুশুভে, লৃট্ শোভিষ্যতে, লুঙ্ অশোভিষ্ট—অশুভৎ।

264. শেষে বিভাষা—স্ত্রিলিঙ্গে বিহিত ণ্বুল্ (অক) ও অ প্রত্যয় ব্যতীত কৃৎ (Or—স্ত্রীলিঙ্গে বিহিত কৃৎ) প্রত্যয়ের যোগে অনুক্ত কর্ত্তায় বিকল্পে ষষ্ঠী হয়। সূত্রস্য কৃতিঃ পাণিনেঃ পাণিনিনা বা। শব্দানামনুশাসনম্ আচার্য্যেণ আচার্য্যস্য বা। ইত্যাদি।

265. শ্যতেরিত্বং ব্রতে নিত্যমিতি বক্তব্যম্—ব্রত সম্বন্ধে শো ধাতু স্থানে তকারাদি কিৎ প্রত্যয় পরে নিত্য শি হয়।

266. শ্রম to toil—লট্ শ্রাম্যতি, লিট্ শশ্রাম, লৃট্ শ্রমিষ্যতি, লুঙ্ অশ্রমৎ।

267. শ্রিণীভুবোঽনুপসর্গে—উপসর্গ পূর্ব্বে না থাকিলে শ্রি, নী ও ভূ ধাতুর উত্তর ঘঞ্ হয়। শ্রায়, নায়, ভাব; উপসর্গ থাকিলে হয় না। সংশ্রয়, প্রণয়, পরিভব।

268. শ্রু to listen—লট্ শৃণোতি, লিট্ শুশ্রাব, লৃট্ শ্রোষ্যতি, লুঙ্ অশ্রৌষীৎ। ণিচ্ যোগে শ্রাবি to cause to hear—লট্ শ্রাবয়তি লিট্ শ্রাবয়ামাস, লৃট্ শ্রাবয়িষ্যতি, লুঙ্ অশুশ্রবৎ—অশিশ্রবৎ।

269. শ্লাঘ to brag, to belaud—লট্ শ্লাঘতে, লিট্ শশ্লাঘে, লৃট্ শ্লাঘিষ্যতে, লুঙ্ অশ্লাঘিষ্ট।

270. শ্বস to breathe—লট্ শ্বসিতি, লিট্ শশ্বাস, লিট্ শ্বসিষ্যতি লুঙ্ অশ্বসীৎ।

271. ষষ্ঠী চানাদরে—যদি অনাদর প্রকাশ পায় তবে ভাবে সপ্তমীর বিষয়ে ষষ্ঠীও হয়। রুদতি শিশৌ প্রাব্রাজীৎ, রুদতঃ শিশোঃ প্রাব্রজীৎ।

272. সদ to sit down, to despair—লট্ সীদতি, লিট্ সসাদ, লৃট্ সৎস্যতি, লুঙ্ অসদৎ ।

273. সপ্তম্যুপমানপূর্ব্বস্যোত্তরপদলোপশ্চ বক্তব্যঃ—যে সমস্ত পদের পূর্ব্বার্দ্ধে সপ্তমী বা উপমান থাকে তাহা বহুব্রীহি সমাসে প্রথমে বসিতে পারে কিন্তু তখন তাহার পরার্দ্ধের (উত্তরপদ) লোপ হইবে। কণ্ঠেকালঃ ঋষ্যশৃঙ্গঃ ইত্যাদি ।

274. সমবপ্রবিভ্যঃ স্থঃ—সম্, অব, প্র, অথবা বি পূর্ব্বে থাকিলে স্থা ধাতু আত্মনেপদী হয়। সন্তিষ্ঠতে ইত্যাদি।

275. সহ to bear—লট্ সহতে, লিট্ সেহে, লৃট্ সহিষ্যতে, লুঙ্ অসহিষ্ট।

276. সাধ to accomplish—লট্ সাধ্যতি—সাধ্নোতি, লিট সসাধ, লৃট্ সাৎস্যতি, লুঙ্ অসাৎসীৎ।

277. সিধ to succeed—লট্ সিধ্যতি, লিট্ সিষেধ, লৃট্ সেৎস্যতি, লুঙ্ অসিধৎ।

278. সুপ্ সুপা—সমাসের সূত্র নাই অথচ সমাস হইয়াছে তেমন স্থলে 'সুপ্ সুপা' সমাস বলা হয়।

279. সূ to produce—লট্ সূতে, লিট্ সুষুবে, লৃট্ সোষ্যতে—সবিষ্যতে, লুঙ্ অসোষ্ট—অসবিষ্ট।

280. সৃ to go—লট্ সরতি, লিট্ সসার, লৃট্ সরিষ্যতি, লুঙ্ অসার্ষীৎ।

281. সৃজ to create, to despatch—লট্ সৃজতি—সৃজ্যতে, লিট্ সসর্জ্জ—সসৃজে, লৃট্ স্রক্ষ্যতি—তে, লুঙ্ অস্রাক্ষীৎ—অসৃষ্ট।

282. সেব to serve—লট্ সেবতে, লিট্ সিষেবে, লৃট্ সেবিষ্যতে, লুঙ্ অসেবিষ্ট।

283. স্তম্ভ to paralyse—লট্ স্তম্ভতে—স্তভ্নাতি, লিট্ তস্তম্ভে—তস্তম্ভ, লৃট্ স্তম্ভিষ্যতে—তি, 'লুঙ্ অস্তম্ভিষ্ট—অস্তম্ভীৎ—অস্তভৎ, ক্ত স্তম্ভিত—স্তব্ধ।

284. স্তু to eulogise—লট্ স্তৌতি—স্তুতে, লিট তুষ্টাব—তুষ্টুবে, লৃট স্তোষ্যতি—তে লুঙ্ অস্তাবীৎ—অস্তোষ্ট।

285. স্তৃ to strew—লট্ স্তৃণোতি—স্তৃণুতে, লিট্ তস্তার—তস্তরে. লৃট্ স্তরিষতি—তে, লুঙ্ অস্তার্ষীৎ—অস্তরিষ্ট।

286. স্তৄ to strew লট্ স্তৃণাতি—স্তৃণীতে, লিট্ তস্তার—তস্তরে, লৃট্ স্তরিষ্যতি—তে—স্তরীষ্যতি—তে, লুঙ্ অস্তারীৎ—অস্তরিষ্ট—অস্তরীষ্ট—অস্তীর্ষ্ট। ক্ত স্তীর্ণ।

287. স্থা to stand—লট্ তিষ্ঠতি—তে, লিট্ তস্থৌ—তস্থে, লৃট্ স্থাস্যতি—তে, লুঙ্ অস্থাৎ—অস্থিত।

288. স্না to bathe—লট্ স্নাতি, লিট্ সস্নৌ, লৃট্ স্নাস্যতি, লুঙ্ অস্নাসীৎ।

289. স্পর্দ্ধ to challenge—লট্ স্পর্দ্ধতে, লিট্ পস্পর্দ্ধে. লৃট্ স্পর্দ্ধিষ্যতে, লুঙ্ অস্পর্দ্ধিষ্ট।

290 স্পৃশ to touch—লট্ স্পৃশতি, লিট্ পস্পর্শ, লৃট্ স্প্রক্ষ্যতি—স্পর্ক্ষ্যতি, লুঙ্ অস্প্রাক্ষীৎ—অস্পার্ক্ষীৎ অস্পৃক্ষৎ।

291. স্মৃ to remember—লট্ স্মরতি, লিট্ সস্মার, লৃট্ স্মরিষ্যতি, লুঙ্ অস্মার্ষীৎ।

292. স্বদ to taste—লট্ স্বদতে, লিট্ সস্বদে, লৃট্ স্বদিষ্যতে, লুঙ্ অস্বদিষ্ট।

293. স্বঞ্জ to embrace—লট্ স্বজতে, লিট্ সস্বজে,—সস্বঞ্জে লৃট্ স্বঙ্ক্ষ্যতে, লুঙ্ অস্বঙ্ক্ত। ক্ত স্বক্ত।

294. to recline—লট্ স্বপিতি, লিট্ সুষ্বাপ, লৃট্ স্বপ্স্যতি লুঙ্ অস্বাপ্সীৎ। সুপ্ত।

295. স্বো জ্ঞাতাবাত্মানি স্বং ত্রিষ্বাত্মীয়ে স্বোহস্ত্রিয়াং ধনে—স্ব শব্দ জ্ঞাতি অর্থে পুংলিঙ্গ, আত্মা (self) অর্থে ক্লীবলিঙ্গ, নিজ অর্থে বিশেষ্যলিঙ্গ ধন অর্থে পুংলিঙ্গ ও ক্লীবলিঙ্গ। কেহ কেহ অর্থ করেন—জ্ঞাতি ও আত্মা অর্থে পুংলিঙ্গ ইত্যাদি।

296. হন্ to kill, to strike—লট্ হন্তি, লিট্ জঘান, লৃট্ হনিষ্যতি, লুঙ্ অবধীৎ।

287. হস to laugh—লট্ হসতি, লিট্ জহাস, লৃট্ হসিষ্যতি, লুঙ্ অহসীৎ।

298. হৃ to carry—লট্ হরতি—তে, লিট্ জহার—জহ্রে, লৃট্ হরিষ্যতি—তে, লুঙ্ অহার্ষীৎ—অহৃত।

299. হৃক্রোরন্যতরস্যাম্—হৃ ও কৃ ধাতুর অণিজন্তকালের কর্ত্তা ণিজন্তকালে বিকল্পে কর্ম হয়। স করোতি, তেন তং বা কারয়তি।

300. হ্লাদ to rejoice—লট্ হ্লাদতে, লিট্ জহ্লাদে, লৃট্ হ্লাদিষ্যতে, লুঙ্ অহ্লাদিষ্ট।

301. হ্বে to summon, to defy—লট্ হ্বয়তি—তে, লিট্ জুহাব—জুহুবে, লৃট্ হ্বাস্যতি—তে. লুঙ্ অহ্বৎ—অহ্বত—অহ্বাস্ত ক্ত হূত।

THE END.